

REFORMATION PRINCIPLES, &c.  
RE-EXHIBITED.

A

Howell 19. 1/2

COLLECTION;

CONTAINING,

- I. THE NATIONAL COVENANT and SOLEMN LEAGUE AND COVENANT, with the ACKNOWLEDGMENT OF SINS, and ENGAGEMENT TO DUTIES, as they were renewed at *Douglafs, July 24, 1712*, with Accommodations to the present Times—Together with a PREFACE, containing a Narrative of the Manner of the Action, &c.
- II. PLAIN REASONS FOR PRESBYTERIANS dissenting from the Revolution-Church in Scotland.

A S A L S O,

Their PRINCIPLES concerning CIVIL GOVERNMENT, and the Difference betwixt the Reformation and Revolution Principles.

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NOW CORRECTED AND ENLARGED.

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*Published for confirming of the Weak, and informing of the Misinformed in these Matters.*

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DEUT. xxvi. 17. *Thou hast avouched the Lord this day to be thy God, and to walk in his Ways, and to keep his Statutes, and his Commandments, &c.*

1 PET. iii. 15. *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with meekness and fear.*

G L A S G O W:

Printed by DAVID NIVEN, for ROBERT FARIE,  
Bookseller, Saltmarket. 1787.



# THE EDITOR

TO THE

## UNDERSTANDING READER.

JUDICIOUS READER,

**O**F all the ages since Christianity breathed its existence in the world, the professors of this generation may be figured forth to posterity, as those who talked most about religion and loved and practised it least—Nay, the contests and animosities about principles, practices, doctrines, and points of testimony that now prevail and obtain amongst professors, have almost rendered religion and faithful witness-bearing itself a controversy—And yet what matter of thankfulness to the Lord, that, amidst all these defections, divisions, delusions, and declensions from the purity of the gospel and a Covenanted Work of Reformation, he hath never left himself altogether without a witness: No, there has always been some (though comparatively few) who have contended for that cause, in its purity, both as to church and state, according to the word and will of God, in face of all opposition, as the following sheets will indicate and discover; which is yet ground of comfort and encouragement, that the Lord will not utterly cast off his people, but will have a remnant to contend and witness for his despised truths and interest, in Covenanted Scotland, “until he appears to build up Zion again, when her set time is come;” nay, I may say, until his second coming.

It may be by some remembered, that a Preface to this republication, concerning the true state of the Testimony and Covenanting, was proposed and intended: Among other reasons for this, it has been shrewdly insinuated by the authors of different publications of late, both on this and the other side of the Atlantic, that Dissenters’ principles on this head were unknown in the Christian Church, till the rise of their party, at or since the Revolution\*, &c. But

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\* See Test of the Non-collecting Presbytery of Pennsylvania, p. 48.—Modern Loyalists, p. —&c. &c.

as this was perhaps thought by some to be too much for one of my station or abilities to undertake; and that the Presbytery had it in agitation to publish somewhat concerning Covenanting; and besides all, the Book being swelled so many sheets beyond the limits proposed, by the additions already inserted, a prolix introduction could not be admitted: Upon these accounts, I have laid aside my intentions in part for the present; and only, in a few hints, notice, that the Testimony of the Reformed and Suffering Church of Scotland, as maintained by Dissenters, and by them exhibited, in the following sheets, is a threefold cord Testimony, "that cannot be easily broken." And although the word of God, that is God's own testimony, be the foundation of the Church's testimony, by bearing witness to all the truths contained therein; yet there are some certain or prime truths that she is, in different periods, called forth in a more particular manner, to contend and witness for. The question betwixt Israel of old and the idolatrous nations was, whether Jehovah or their blind idols was the true God—The prime truth betwixt the Apostles and primitive Christians and the unbelieving Jews and Heathens was, whether Christ was the Son of God, and promised Messiah and Redeemer or not—The contest betwixt the witnesses of Christ and vassals of Antichrist was, whether the word of God or mens traditions should be the alone rule of faith and practice, and, upon the authority of God's word, the Testimony of that period depended. At the Reformation from Popery, (especially in our own land) the Church's Testimony became more extensive, and more clearly stated, not only in opposition to Popish idolatry, but also to Prelatic superstition and Erastianism: As,

1710. The Reformed Covenanted Church and Kingdom of Scotland (according to the platform of God's word and command to the church and commonwealth of God's professing Israel of old) got the constitution, qualifications, and stipulations of government, in both church and state, settled and established upon their scriptural basis; which scriptural plan of the Reformation of the State, as well as the Church, then, and ever since the general overthrow of that happy uniformity, has been a word of the Church Testimony. Now, in the present circumstances, are there not several denominations of witness-bearers, who contend against the defections and corruptions of the Church, and give testimo-

## THE READER.

ny to the Covenanted work of Reformation in our Reforming periods? But, what then? They own and acknowledge these very powers, who are not only destitute of these scriptural and covenanted qualifications, which the word of God requires, but constitute on a footing diametrically opposite to the same; which, at best, must be only half a testimony: Whereas Dissenters extend their Testimony to both Church and State, as our Reformers left it: In consequence of which, the lawfulness of no power, supreme or subordinate in and over these lands, can be justly acknowledged, while destitute of such constitutional qualifications and limitations, as the word of God, and our Reforming Acts and Laws founded thereon, requires; as I have made more evident on that head, in the *Plain Reasons*.

2<sup>do</sup>. The Reformed Church of Scotland has, as an article of faith, agreeable to God's word, declared, the Lord Jesus Christ to be sole King and Head of his church, and Holy Hill in Zion: Now, upon the Civil powers of these nations' usurping Christ's headship, and assuming a blasphemous Erastian supremacy over all persons and causes, ecclesiastic as well as civil, making it an essential right of holding the Crown, *sine qua non*, formally and virtually over these nations; this becomes a prime word of Christ's patience, and the Church's Testimony. Well; are there not several parties of professed witness-bearers who have both doctrinally and judicially declared for Christ's headship; yea, made it one of the distinguishing points of their Testimony? But, what then? They have likewise declared for the owning, obeying, supporting, and praying for success too; nay, some must needs qualify for offices under these usurpers of *Christ's* crown-rights and royal dignities in these lands; whereas Dissenters can acknowledge them in none of all these respects as such, while wearing Christ's *Regalia* on their heads; encroaching on the sacred rights of his Church, and opposing and bearing down a Covenanted work of Reformation. Full and pertinent to the purpose are the words of that gallant, courageous, and brave subject and soldier of King Christ (who fought his way, sword in hand, to the heavenly kingdom): Mr. R. Cameron, when he says, 'Since it is so declared, that we must either quit him (viz. King Charles<sup>I</sup>) or Christ; indeed, for my part, I am for no King but Jesus Christ, since they will have no

‘ King but Cæsar, when Christ is seated upon his throne, and his crown upon his head—Let such Magistrates be appointed in every particular station, as will employ their power for the advancement of Christ’s kingdom, and for the destroying the kingdom of darkness, in this land, and in every place where Christ shall reign; and then let them be owned,’ &c. Here is the true portrait of the scripture-loyalist, in opposition to the owning of every one who, in Providence, shall gain the consent of the representatives of an apostate, backsliden people; and a pattern for all Christ’s faithful witnesses to copy after: And whoever will not say amen to this, I am at no loss to announce them no genuine successors of this valiant champion for the truth, nor honest Presbyterian Dissenters.

3<sup>th</sup>. No sooner did Israel emerge out of Egyptian bondage, and became an organized church, than they commenced a Covenanted church and people to the Lord (even before either judicial or ceremonial laws were delivered them; and therefore as Mr. *Rutherford* † well observes on the point, ‘Covenanting, under the Old Testament dispensation, could neither be wholly typical or ceremonial; but a moral duty, the very first precept of the Ten Commandments: “Thou shalt have no other gods—or avouch the Lord to be thy God, and keep his commandments,” being the sum and substance thereof.’) In like manner, our Reformers, no sooner emerged out of Popish darkness and Prelatic superstition, than they brought themselves and their posterity under solemn Vows and Covenants to the Most High; for the propagation and defence of the true Reformed Presbyterian religion; in which they were many ways countenanced of the Lord, particularly by filling his temple with his glory, by pouring down his Spirit from on high, as in Isa. lxi. 2. Psal. cx. 3. In this desirable work they were no less than ten times engaged in the space of an hundred years, until they were, by several laudable acts and laws, made the very test or terms of Christian and Ministerial communion; enjoying places of power, trust and privileges,

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† In his Survey of Mr. Hooker’s Sum of Church-Discipline, chap. II. And also in opposition to Mr. Glas and the low sectaries’ schemes on Covenanting.—See also, A Review of a Paper, &c. p. 30, &c.—A Defence of Covenanting, Letter 1. by Morrison, Brown, &c.

in church and state, in these Covenanted isles of the sea, Great Britain and Ireland ; which has been not only entered as solemn protestations by the Lord Christ, to preserve his rights in the utmost parts of the earth, given him in possession long ago ; but also sealed by the blood of so many eminent martyrs of Christ ; nay, these kingdoms, by being made bloody thereafter, on their account, became national martyrs for the Covenants.—But to speak plain truth, how this point of testimony has been managed, by those who acknowledge their perpetual obligation, (I need not speak of sectaries who deny them, name, and thing) perhaps, will be accounted party zeal, or prejudice ; for while some has renewed them materially as they stand with marginal notes, others have substitute bonds in their place, by which form some principal parts and articles of these Covenants, namely, these who strike at Malignants, and the extirpation of Prelacy, seems to be materially omitted or overlooked.

Again, there be some who it seems can find no proper season or occasion for their renovation at all, nor perhaps, for five hundred years after, should our present defections and divisions exist at that aera. However plausible and pleadable arguments may be used, in defence of such pieces of conduct, it were to be wished that human policy were not at bottom. All are, alas ! some way or other involved in compliance ; we cannot be restricted, all are under Prelatic and Malignant powers ; right covenanting would twit the supremacy (and these must not be fallen out with, for fear of worldly disadvantage) a glaring evidence indeed, of the fascinating influence of worldly ease and self interest, prevailing even amongst Christ's professed witnesses, while the covenanted interest on this score, is so much neglected or overlooked. \* This brings me to notice a few of the principal

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\* Of all the detached parties that has appeared in favours of the Covenants since the Revolution, I know only of four of them in Scotland, and one in America, that has attempted their renovation, viz. the old Dissenters, in the following method ; Mr. Taylor and his party, renewed them at Wamphray moor, 1722 ; with the very same marginal notes, except variation of words, as Messrs. Hepburn and Gilchrist, had done in a very solemn manner, under arms, with flying colours, at Dunscore, 1715. Mr. Adamson and a small party, attempted their renovation at Blackhill, 1719, by a short bond, in place of the Covenant, which seemed only an adherence to these Covenants. In like manner, has the Secession covenanted, since 1743.

objections that has been made concerning covenanting, and the form here used by the old Dissenters, which I shall only reconitre, as they may come to be more accutely and elaborately handled, by some who are better qualified for such an undertaking.

*Object* 1. "Our Reformers and the old Dissenters, behoved to be wrong, in taking in things civil or political into these Covenants; this being a blending things, civil and religious together."

Here I shall only observe, 1. If we take public covenanting, to be a solemn engagement, to all the duties contained in the moral law, or ten commands, which are by the Lord himself, Deut. iv. 13. declared to be the Covenant itself; then, the fifth command, which contains our relative duties, wherein, that of magistrates is comprehended, must, in the objectors sense, be struck out of the Decalogue; which not only condemns our Reformers, but impeaches the great sovereign Lawgiver, who has comprized civil and religious duties, into one moral law, or one covenant of duties; which, in a proper sense, are both religious moral duties, as they are morally binding in all ages of time. 2. The Sinai; nay, all public covenanting behoves to be in this form; for if they do not, as a collective body, engage to perform all these duties incumbent upon them, in their several stations and relations, they could never have been public or national covenants at all—we are told in way of excuse, our Reformers were under a necessity, on account of the malignant faction—true, and we are under the same necessity still: our Reformers stands in no need of such an apology, for if it was wrong, then it must be sinful, and the Lord never lays his people under a necessity to sin; if indifferent, why bustle about it. 3. Can Covenanting be thought to be of a more religious nature than the ordinances of prayer, preaching, and the Lord's supper? well, does the objectors make any scruple to take in the civil interest, the king's person and authority,

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Again, Mr. Craighead and a party, renewed them at Middle Ostrera, in Pennsylvania, America, 1743; with the marginal notes with a sword drawn, signifying their willingness to defend these Covenants, or religion engaged to therein, with the sword. As for the overture, anent covenanting, acknowledgement of sins, &c. published 1786, by the none coalescing Presbyterians in Pennsylvania, it seems the same with their brethren, the Secession in Scotland.

in the first of these; and for the last, are they not all debarred from the Lord's table, that refuse obedience to the present government. No wonder then, these fall out with the principles and practices of others, who thus fall at odds with their own practice; cast out his interest in the Covenant, take in his person and government, in prayer and administration of the sacrament; it were difficult to find out a medium here, to make these two practices look one another in the face—But, happy is he, that condemneth not himself, in that thing which he alloweth.

*Object. 2.* “Dissenters here, by marginal notes, swear “in a sense to a magistrate, that has no existence, and so is “a meer non-entity.” This, (as the old proverb goes) is only “an old tout in a new horn,” with improvements, by a late anonymous reviewer.

In answer to this, let me enquire: only, 1. Did not the Lord give laws to Israel, respecting the qualifications and administrations of their kings, and what was to be the rule of their obedience, four hundred years before such existed; and laws concerning the temple, and temple service, hundreds of years before it was built; which laws were engaged into by them, by Covenant, in the plains of Moab, and again at Shechem, Jos. xxiv. long before these acts of obedience existed, or could be by their posterity performed; all which, in the objector's sense, behoved to be swearing to a non-entity.—But the case is, we engage to all the ordinances and duties contained in God's word; and this of magistracy, as it is God's ordinance absolutely, but to the person in office conditionally, if there are such qualified and established as the word of God requires; and if not, to such as exists in his own law, lawful magistrates; such as he has promised, and will undoubtedly give unto his people, Isa. i. 26. xlix. 23. which by the eye of faith, we are to look and wait for, till they be accomplished. 2. It will not be denied, that in the body of these Covenants, yea, in the objector's bond itself, all relative duties are engaged unto; now, are there not duties in station or calling, that for the present, the swearer is neither called unto, nor is in a capacity or situation to perform them: for illustrating this by fact, there is no minister nor elder Presbyterian, married or unmarried, but what in their ordination questions, engages thus, “Do you “engage in the strength and grace of our Lord and master “Jesus Christ, to rule well your own family, &c.” Now,

some has no family then, nor yet afterwards; as a proviso for this, Seceders adds thus, (if it shall please the Lord to give you one) now, here is a marginal sense, only with this small alteration, that the one is in notes, the other inclosed in crotchets; and if the one is a non-entity, so is the other; and this makes two non-entities, another inconsistency; and how the objectors will get out of the nooze of a self contradiction here, I have not yet learned: only, I may say, with the apostle, in a similar case, 'For wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same thing.'

*Object. 3.* "These Covenants cannot be renewed, but by a nation, or a majority in it."

To this I shall only reply, that this flies in the face of scripture precept, prophesy, and example, in different periods of the church; for precept, it enforces the duty, 'Thou shalt avouch the Lord to be thy God; vow and pay:' but the number is not specified. Though national Covenanting has been the honour and privilege that the Israelitish church and nation, and the Reformed church of Scotland, by the good hand of God, in a general Reformation, has attained unto; yet this has not been the particular honour of every church and nation; no, when the major part declines the minor, though a few in number, may, and ought to do it; for if a kingdom, why may not a province, congregation, &c. do it? nothing but civil sanction being a wanting. It is prophesied, that five cities in the land of Egypt should do it; the church of Macedonia, if we allow they covenanted at all, had no such sanction for it. For practices, how many leagues, and bonds religious, has been entered into, by provinces and cities, in the Reformed churches already; there were four such entered to in our land, before they became national—the Gen. Assem. some Synods, and Presbyterians, renewed the National Covenant 1596; some Presbyteries and Parishes 1604: and what were the handfuls at Lanerk, Lesmahago, Auchenslaugh, or Douglass, Dunscore, Wamphray, and Crawford-John, to the united kingdoms, or a majority of persons or parties therein; yet all this, lays no foundation for making public Covenanting run on a level with the initiating seal of the Covenant baptism: a few of a congregation, to renew them time after time, once, and never more in their lives—no, it is evident, that although our Reformers made Covenanting a term of church communion, yet, it is as certain, one and the

same persons (I say not every one) swore them along with others, as they could have opportunity or occasion. Those who refuse my authority on this, shall have their own testimony for it: John Wilton from Kilmaurs, who suffered at Edinburgh, December 22d, 1666; in his last speech says, ‘ I did swear the Covenants four times, and the last at Lanker, which was the sweetest time of them all, &c.” And so says that old flourishing Christian and stout contender for truth, James Mason, who died since the Revolution; in his dying testimony, in manuscript before me, ‘ Then it pleased the Lord to send more light, by bringing the godly of the land to enter into the National Covenant, which I took in the kirk of Traquier, about 1645; then after, I took it in several places, as at Dumfries, Penpont, Kirkmahoe, and Iron-Gray; which I never rue to this day, and hopes never to do, &c.”

*Object. 4.* “Covenanting is an occasional duty, we are not called at every season to it, but only when harmony and reformation can be promoted thereby.”

In any thing I am to offer here, I am not to determine the point, whether Covenanting be an ordinary stated duty, or only occasional, but shall leave it to more able hands to decide; there are plausible arguments advanced on both sides of the question—only, I think, some of these offered in defence of the objection, are too weak, and others seems too strong; and that which is too strong, proves little or nothing: on the other side, it is granted, that there are times and seasons more proper for it than others, though every season, in some cases, may be proper for duty, when the Lord calls us to it.

But what I intend to say is, that whether we take it for an occasional or a stated duty, sure there was never more occasion for it than now, when apostacy and defection runs so high, and a Covenanted work of Reformation sinks so low; Christ’s crown rights, and the liberties of his church, are more and more invaded; toleration principle, comes near its meridian; Prelacy becomes fashionable, and Popery is making wide strides to these nations; almost every error abjured in these covenants, are now teeming out of the mouths and pens of these frogs, the false prophets. \* And what civil

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\* Such is that Essay, just now published by Dr. M’G—l, from *Air*; Taylor, Neilson, Goldie, &c, &c. &c.

subject, but is, or has entered into some corporation or association, for carrying on their intended scheme; nay, Satan's subjects, now parties themselves in clubs and combinations, by error and immoralities, for the propagation of their master's kingdom; and shall Christ's professed subjects, friends, and followers be behind, in entering into these religious bonds of association, for promoting, maintaining, and defending the concerns of his glory, and interest of his kingdom in their own hearts, the church and the world around them; surely no; other motives might be noticed, such as the palpable breach of Covenant, church, state, and sectaries opposition to them; a revival of true practical religion, which oftentimes attends integrity in covenanting; but as these are more fully handled in the following preface, it were needless to insist here upon them.

As to the last member of the objection, Reforming times are only Covenanting times, I cannot expatiate on this; I shall only say, that though it be no agreeable duty for any person, party, or nation, who does not resolve to leave their apostate courses, and break of their sins by true repentance, and endeavour through the Lord's strength, a thorough reformation, &c. This we cannot do, but in virtue of the Lord's first looking upon us, with an eye of pity and compassion; but we should endeavour after it. Is our defection not high enough yet? is it not yet high time to reform? at least to apply fervently to the Lord, for the spirit of repentance and reformation. Or was there ever a time, had more need of reformation than this; and every reformation had a beginning, and who knows but the Lord may bless and countenance such endeavours; it was just at such a crisis of defection, and more advanced steps of deformation, that the Lord's people set about this duty, both in the old and new Testament times; it was so when these Covenants were sworn, 1638; they were also renewed at Lanerk, 1666, on the back of the general overthrow of that Covenanted work of Reformation: at Lesmahago, 1689, when it was almost laid in its dismal grave, by another Popish tyrant; at Auchenlough, near Douglas, 1712, after that Covenanted work was in a great measure left under its grave stone, by the Revolution-settlement, and new encroachments made, sinful oaths imposed on churchmen and statesmen, in place of the Covenant; toleration granted, and patronage revived, and the nations threatened with the invasion of a Popish Pre-

tender. The Dissenters entered upon the same exercises at Crawford-John, 1745, on the back of a more advanced step of defection, and the eve of another invasion. And could we now be enabled to set about it, (sure there is much need for it) to come over all lets and hinderances, which Satan and a wicked world, and our own corrupt hearts are ready to muster up unto us; and to avouch the Lord our God, and his Covenanted interest, were it even at the cross of Linlithgow, or the High-street of Edinburgh, I mean not a precipitant proceeding against probabilities, without the Lord's call, council, advice, and serious deliberation.—But I am inclined to think, yea, I am assured of it, that true religion shall never prosper and flourish in heart, practice, church, and nation, with us; nor shall we see good days in these lands, till these Covenants be as openly avowed and sworn, and these heaven-daring acts Recusories, exterminated in the public places of these nations; as these Covenants, and our Reforming acts and laws, were in these places ignominiously burnt and destroyed, could we be harmonious, resolute, and courageous in it.—It was a brave resolution in that warlike Israelitish generalissimo, (though otherwise none of the best of men) when he said to his brother commander, “Be of good courage, and let us play the men for our people, and for the cities of our God (the church) and the Lord do what seemeth him good.”

It has also been objected to Auchenfaugh work, that they engaged against owning or supporting the present powers, directly or indirectly. But as this is a random shot without book, as will be found I presume on perusing it, I need form no answer to it; only, as this weapon has been used on two different accounts, to wound the character of Dissenters, it may be nothing out of the way here, to touch at this charge in its different acceptations. And 1st, If the term indirect, be understood of Dissenters causing (or seeing as they are pleased to call it) others to do that for them underhand, which they could not do in their own persons, without being accounted a breach of public testimony; then this is absolutely refused, this says their testimony or principle does not allow it, and for this practice, it is what no honest Dissenter will allow or avow; and though some in such a course of time should inadvertently have fallen into it, or if a friend or connection without consent, or without reimbursement for it, should, to prevent further danger, do it for them, where

is the juggling? or what militates this against the approved principles and practices of Dissenters? nothing at all; but prejudice must be ever carping and catching at a straw, ere it grip at nothing.

2dly, If owning and supporting is meant by paying taxes, or excise on bread, ale, spirits, salt, coal, candle, leather, tolls, custom, coin, &c. then this was never accounted an owning of any authority, however far they may be indirectly supported by it: for 1. All men have a right to use the necessities of life, meat, drink, cloathing, medicine, things for which the manufacturer pays, without regard to any power human; there can be no prohibition, but those "who will not work should not eat," we buy such things as we cannot live without, let them use the price as they will. The apostolic injunction in a similar case is, "Whatsoever is sold in the shambles, eat, asking no questions for conscience sake;" a refusal of these would be a breach of the sixth command, for what murder worse than self murder. 2. If it could be justly argued that magistrates, lawful or unlawful, were properly acknowledged, or supported by these, then should the Pope or king of France demand such, by the same rule we were obliged to give it, the absurdity of such consequences are abundantly obvious.—Our late sufferers, men of as quick conceptions as any in our day, never dreamed of the alledged consequence, they used coin, and things necessary, under the bloody tyrants, mean while laid down their lives on fields and scaffolds, testifying against these subsidies, whose ends were declaredly evil, and tended to homologate their rights, and support them in their tyrannical authority. \* If pertinent to the purpose, the author of *Exercitatio*, &c. said to be Mr. Harle, prolocuter to the Westminster Assembly, after Dr. Twiss, says, Object. "This payment or other charges, is taken and will be used to an evil end, &c. Rep. But that is beyond my deliberation, and not in my power to prevent, it will not be avoided by putting them to force it from me, but rather more gain will accrue to them, &c. if I stand out." † As for coin, says an author, it were absurd to say, because an usurper should stamp his image on my coat, or arms, I must not use them as mine own; and so is my money; money be-

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\* See Conclusions at Tala Linn, June 15th, 1682. Faith cont. page 21. † *Exercitatio* on usurped powers, page 44.

longs not properly to the king, but to the people, and he has nothing but what they give him. †

After all, some may alledge, they engaged unto that which in practice they were not able to perform, to this I need make no proper return, but only say, there are indeed things engaged against that then became a piece of trial to some, and would be still more so to many now, for its hard living without being involved some way or another:—But did they swear to any thing sinful, contrary to God's word, or inconsistent with their known principles, or to that which he in whose strength they behoved to engage, was not able to make them perform; if not, then we must allow they acted a most ingenuous and honest part, according to what light he had given them, and the best can do no more.—Though they had faults and failings, being men of like passions with others, yet they were comparatively few, they served their generation, for the most part faithfully, and got off the stage honourably, and left a plain well stated testimony behind them, —let us never counteract that, nor speak diminutively of their persons, or contendings, who claims a lineal descent from them, by succession or profession, “least (as a very sensible writer lately observes, on the same point, anent our late martyrs) they rise up in the judgment and condemn us.”

All I shall say anent the authors of this Collection, or the way or manner in which it is now republished is, that these called old Presbyterian Dissenters, who renewed these Covenants, were a small handful, the principle of whom were of the suffering remnant, who never acceded to the Revolution settlement in church or state, this part of their contendings, Auchensfaugh's work, is now republished intire, without alteration or addition, least it should otherways been by some accounted an injury to their memory and contendings. —For Plain Reasons, it would appear from the minute of their general meeting that the materials were gathered by the different correspondents, and ordered to be by them brought in to be published; yet it was retarded from time to time, till one Mr. Andrew Clerkson, a student, then in communion with them, collected them together and printed it, 1731; but in the space of fifty years, a number

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\* Mystery of Magistracy unveiled, page 86.

of defections and encroachments has occurred in both church and state, which behoved to be added in their proper places; else it could have been republished to no advantage, besides the contest betwixt Dissenters and the secession had not then breathed into existence. A variety of things has occurred, particularly by some publications of late, wherein Dissenters are put to a defiance to prove their principles from scripture, human authority, Annotators, &c. and bid produce them if they had any; this occasioned me to enlarge that head in adding, writing over, and bringing forward as many of these proofs as could be got admitted, wherein I have waved all authors who were a party. Mr. Currie had also in his Essay on Separation staged it with a number of blunders, mistakes, &c. but from the corrections and short notes I have placed, upon these the reader may form some idea of the justice of this charge.—But all this not being properly adverted to, when proposals were published, I have been so restricted and limited both in additions, notes, and quoting, that I have confined myself to just as many words as makes out the sense, and sometimes scarcely that, which, it is hoped the charitable reader will excuse, only in reading page 253 and 255 by reason of a mistake in the press, consult the errata.—To the whole I have added the contents of some few indigested practical Advices to Dissenters.

After what has been observed, little more seems necessary to be said, as motives to enhance this republication. Once for all, I may venture, without falsehood or flattery, to say, that I know not of any one volume of the like size or extent, wherein as much of Reformation principles and practices is comprized, this day, in print in Scotland; and sure it were highly expedient that these were more universally known and esteemed by this generation than what they really are:—Neither is it unnecessary that those concerned, who intends to maintain and prosecute these principles and practices, namely Covenanting, should have a view of the form and formal grounds whereon their progenitors has gone on before them.—Besides it is well known that this handful has been since the Revolution, as well as before it, branded and stigmatized by compliers as schismatic; separatists—blind zealots—rejectors of magistrates and ministers; men of anti-government, bloody principles, &c. And though they have often discharged themselves of such calumnies, yet a better vindication cannot be produced than a summary of those

principles and practices for the owning of which they were thus vilipended:—And for such as would make any conscience of contending by separating from the men of these abominations, it is abundantly necessary they be conversant with the moral grounds of their conduct, that they may be the more able “to give an answer to every one that asketh” a reason of the hope that is in them, with meekness and “fear.”

No question, both these pieces, and what I have done or said anent them, will be condemned for impossibilities, over strictness, needless reflections, &c. not only by those whom nothing offends more, than speak of defections in church and state,—Covenanting and faithful contendings, &c.—But even by professed witness bearers, who relish nothing but what those of their own party publish:—Nay ignorance will censure perhaps, before reading, *et adeo gravo iudicium, est ignorantes*, the ignoranter of principles, or divine truths, the severer judges:—But this affects the cause nothing, and for me (who has therein evited what may be called the effects of party zeal, or a ruffled temper, as far as possible) I may say alas, and much more, with that faithful chariot-man martyr, Mr. Cargil, on a similar occasion “woes me that” I have not more worth and authority for that cause; but “truth itself, if it be rightly pleaded, will have weight upon” consciences.”

But to conclude, judicious Reader, in many instances has the Lord appeared to own his Covenant relation to this unworthy land, let us never be ashamed to own our Covenant relation to him, this has been our glory and will yet be our safety in time of danger:—Let us take a retrospect view of the testimony of Jesus, as maintained by that noble Cloud of Witnesses gone before us, *standing upon the sea of glass*:—Let us, with hearts duly affected, consider unto what a low ebb it is reduced unto now,—with the fearful judgments that is impending, and will be poured out upon these apostate sinning lands, to avenge the contempt of the gospel, broken, brunt, and buried Covenants, and the blood of his servants:—But above all, look forward to these glorious days of the Son of man abiding these ~~other~~ lands, when the storm is blown over, which shall be such as can scarcely be equalled.—That the Lord may stir up many, to witness faithfully for his despised truths and interest, enable such as contend to more steadfastness in his cause, and

through divine grace, make the following sheets, amongst other means, prove useful for these ends or purposes, is the earnest prayer and desire of thy well-wisher in the truth,

JOHN HOWIE.

LOCHGOIN, }  
March 22d, 1787. }

# ERRATUM.

Owing to the number of different Authors, Acts, &c. quoted through the Book,—and the Writer of the Additions and Amendments being at a considerable distance from the Press, the following mistakes have been made, which the Reader is desired to correct.

Page 240, line 4, for 8th, read, 8th *Ad.*—In P. 253, the last two lines of Particular 10, (anent Mr. Glas) is carried to the end of Particular 11. in page 255.—P. 333, l. 35, after are, delete *not*.—P. 352, foot-note, for p. 2. r. p. 126.—P. 351, l. 18, for Prov. iii. r. Prov. viii.—P. 353, l. 3, for, and made, r. *And David made*.—P. 356, l. 30, delete *not*.—P. 378, l. 13, for, 1751, r. 1737.—P. 380, l. 2. after Popery, add, *in Canada*.—P. 382, and once afterwards, for Fris, r. *Twiss*.—P. 382, line 14, for desertation, r. *exercitation*.—P. 385, foot-note, for Row's life, r. *Renwick's life*.—P. 386, l. 20, for sneer, r. *swore*.—P. 388, l. 20, for, forestated, r. *forestalled*.—P. 394, l. 4. from the foot, after boasted, add, *of*.—P. 396, l. 2. from the foot, for, Justerian, r. *historian*.—P. 401, l. 5. for 1669, r. 1679.—P. 403, l. 20. for, say that, r. say *they*, and after not, delete *they*.—P. 404. l. 18. for, are, r. *be*.—P. 405, for, munities, r. *immunities*.—P. 407, l. 12, for, Namphray, r. *Wamphry*.—P. 420, for, Cargill, r. *Carrol*.

# The P R E F A C E.

**I**T is the ineffable product of eternal love, and infinite condescension in God toward his rational creatures, that ever he was pleased to make a covenant with them, and not to command and require obedience to his holy and just will, by virtue of his most absolute supremacy and rightful dominion only; but even to superadd sweet and precious promises, as a reward of that obedience, which he might of right have required, without giving any such incitements or persuasives to it. And as no tongue of men or angels is sufficient to express, no strength of imagination to conceive, no sublimity of intellectual faculties to comprehend the depth of that spring, and breadth of that ocean of unbounded love, which hath exerted itself in God's covenanting with man; yea, with sinful man, by means of a Mediator: so shall it always afford matter of wonder and admiration to all finite and intelligent beings, to the ages of eternity, and shall never be comprehended by any, but Him whose understanding is infinite; wherefore He, who is all-sufficient and self-sufficient, should invite, yea, press and intreat unworthy indigent nothings, the sinful children of men, to such an incomparable degree of honour, dignity and advancement, as that is, to enter into a covenant relation, and come into a solemn treaty of peace and conjunction with Him, who is infinitely removed beyond all blessing and all praise. To have this invitation, is indeed the honour and privilege of all within the visible church, to whose ears the joyful sound of the glorious gospel of Jesus Christ hath come; but few are so wise as to accept and improve it. Many, too many account themselves unworthy of this honour, and by despising this privilege, and rejecting this dignity, deprive themselves of the greatest happiness; but as all nations, upon whom the day-star of the gospel hath arisen, have had the invitation to this duty, and all sound and real believers have actually participate of this honour, to have God making a covenant with them, and they striking hands with Him through a Mediator (which covenant is commonly termed the *Covenant of Grace*,) so these three kingdoms of Scotland, England, and Ireland conjunctly,

and Scotland by itself, as an independant nation, had in an eminent way and manner the honour, above most nations in the world, to dedicate and surrender themselves to the Lord, by a most voluntary, free and deliberate choice, and to come under the bond of a most solemn oath, in a most religious manner, devoting their all to Christ, his interest and honour, the flourishing and thriving of his kingdom, the success of his gospel, and reformation of his churches; and openly avouching him for their Lord and Master, to the honour of his name, and confusion of his enemies: which *Covenants National and Solemn League*, though we look not upon them to be the same with the covenant of grace, yet we conceive of them, as a solemn super-added and new obligation, tying us to all the duties, as well of a particular christian conversation, as these which tend to the public and national advancement of reformation in religion, whereof the covenant of grace is the spring and foundation.

These covenants as they were the effects and consequents of many remarkable and signal expressions of divine love and goodness, many singular mercies and deliverances vouchsafed to these nations, as the return of many earnest prayers and wrestlings of the Lord's people with him; so they were the occasions of many blessings and great indications of God's favour and loving-kindness. Then the Lord delighted to dwell in the nations, then did he beautify the place of his sanctuary, then did he fill his people's hearts with joy and gladness, by the familiar intimations of his special love and down pourings of his Spirit's gracious influences, as our land can afford many instances. Then did he enlarge his people's affections, and animate their spirits with zeal and courage, attended with knowledge, prudence, and discretion to act for him, and advance his kingdom. Then did he illustrate his churches in these kingdoms, as bright and sparkling stars arising out of the thick clouds of Antichristian darkness, and getting out from under Prelatic and Erastian yokes of bondage and slavery, and made them go forth as the meridian sun glorious and excellent, *terrible as an army with banners*. Hence it came to pass that these nations sent out a favourable report to all the neighbouring reformed churches, a report which comforted, revived, strengthened, animated and encouraged all the true and loyal subjects of Christ's kingdom; which struck terror and amazement to

## The P R E F A C E.

the hearts of his enemies, which shook and caused to tremble the pillars of Antichrist's kingdom, and disquieted the very foundations of the *seat of that beast*; Which made malignants at home and abroad to be ashamed and confounded, and even forced the haters of the Lord *to feign submission to him*. Numberless were the advantages and privileges which did redound to these nations by, and were the lovely attendants and sweet consequents of these covenants; whereby God did set to his seal of approbation, and gave clear evidence and demonstration of his acceptance of his people's cheerful and willing adventures in this duty of covenanting with him: and as these blessings and mercies, which as the dew of Hermon were distilled upon his people's heads and hearts, while they abode stedfast with him and faithful in his covenant, were so many irrefragable proofs of his acquiescence in their first and laudable undertakings; so the many sad and fearful plagues, distractions, confusions, and miseries, which have attended and followed the many gross breaches and violations of these covenants, and departures from God, are no less evident discoveries, undeniable signs and pregnant convictions of the Lord's most just displeasure and indignation with the bypast and present courses of revolting and backsliding from him, which courses of declension and grievous apostatizing from God and his covenant, all the three kingdoms, and in special this nation, and every individual therein, capable of such a work is, without all controversy, called to bewail and confess before God, and by speedy amendment to turn from them, in order to avert judgments, and turn away justly impendent wrath and long threatened strokes.

The consideration of these blessings and benefits, on the one hand which followed the zealous entering into, and sincere performing of these sacred oaths; and upon the other hand, the sense we desire to retain of the plagues and curses threatened by God in his word against covenant-breaking, inflicted upon covenant-breakers in former ages, and foreign nations, and visibly impending upon us in these nations, for our perfidious dealing in God's covenant; hath moved us a *poor insignificant handful of people*, unworthy indeed to be called the posterity of our zealous reforming ancestors, though heartily desirous to be found adherers to the same standard of doctrine, worship, discipline and government to which they adhered, to attempt this solemn and

weighty duty of renewing (in our capacities and stations) these covenant obligations, that we might at least give some discovery of our respect to the cause of God, for the advancement and preservation whereof these covenants were first entered into, and afterwards again and again renewed by our religious progenitors, and by the whole representative body of the three kingdoms, who had any zeal for the interest of religion. And that we might, for our parts, be in some measure instrumental to transmit a testimony for the work of God in our land to the succeeding generation. Neither do we want, beside these general motives, some special inducements to this undertaking. As 1. Because these national covenants, having been nationally broken, and their funeral piles erected by wicked and perfidious rulers in the capital cities of the kingdom, with all imaginable ignominy and contempt, have long lien buried and (almost) quite forgotten under these ashes; most people either hating the very name and remembrance of them, or at least being ashamed honourably to avouch their adherence to them, and afraid to endeavour a vigorous and constant prosecution of the duties contained in them. So that it's high time that every one should do his outmost towards a reviving of them. 2. Because many openly declare their sorrow and grief that ever these covenants should have been entered into: malignants calling them a conspiracy, attributing every miscarriage of the persons engaged in them to the covenants themselves as their native effects; and others, who would take it ill to be called malignants, making them the causes of all the tyranny, rapine, bloodshed and persecution of the late reigns, as having raised the splen of the enemies of religion, and accounting it safer that they should ly still in their graves, than that they should irritate malignants any more by their resurrection. Therefore we judge it our duty to renew them, that we might evidence, that notwithstanding all these malicious calumnies and false consequences cast upon them, we are still of the same judgment with our reformers, that they are the most sovereign means, under the blessing of God, for reviving and preserving the work of God in the land. 3. Because of the courses that are carried on in direct opposition to these covenants; the nations formerly cemented in peace and love in conjunction with truth and righteousness, having broken these bonds, and united themselves upon another

footing, by the late sinful incorporating union: and imposing new oaths in opposition to the covenant; such as the abjuration, &c. granting licence, protection, and toleration to all the evils abjured in the covenant; as heresies and errors in doctrine, superstition in worship, Prelacy and Erastianism in government, and overthrowing all good discipline. 4. Because of our own sinful miscarriages in, and woful declinings from our covenanted duties, our proneness to break covenant with God, and to be indifferent, lax, negligent, and unsteadfast in the cause and work of God, and to be led away with the error of the wicked, and to fall from our steadfastness; wherefore we thought it necessary to bind ourselves by a new tie to the Lord, and one to another in a zealous prosecution of covenanted duties, that the covenant might be as a hedge to keep us from running out into the paths of destroyers. 5. We being sincerely desirous and having an earnest longing to celebrate the sacred ordinance of the Lord's Supper, whereof many had unjustly called us despisers and contemners, and finding it to have been the laudable practice of the church of Scotland formerly, that all such as were admitted to that holy table, should swear and subscribe the covenant before their coming thereunto; we judged it a fit preparative for our receiving a sacramental confirmation of God's covenanted love and favour to us, through our Lord Jesus Christ, that we should avouch him for our God, and testify our adherence to his cause and truth, by our renewing of our national covenants with him.

Upon these and the like weighty considerations we resolved to set about this solemn and tremendous duty; and being assured, that we have no sufficiency in ourselves for any such undertaking, after frequent imploring the Lord for light and direction, strength and assistance, and seeking for ourselves a right way in the performance of the duty, upon days of humiliation, both in our private societies, and publicly in the fields, we did condescend upon the following *acknowledgment of sins*, the more to enable us to remember our own, and the land's breaches of covenant, in our solemn public confession thereof; and did draw up the following *engagement to duties*, not to superadd any new oath and obligation to the covenants, but only to adjust the articles of the covenant to the circumstances of the time, and to explain in what sense the covenant binds us against the present evils, that are now

prevalent in the land, and to the contrary duties. As for the covenants themselves, we made no material alteration in them, as judging it a work more proper for an assembly of divines, or representative body of church, and state (had they been upright and faithful in this cause) than for us, who, as we are called by others in contempt, must own ourselves in truth to be, *but a handful of weak, and mostly illiterate people*, and but as babes in comparison of the first framers of our covenants; only that we might make them in some measure accommodable to the present lamentable circumstances, whereinto we are involved by our iniquities, we have annoted some few necessary alterations upon the margin, wherein the judicious will find, that we have in nothing receded from the scope and substance of the covenants, but only in the phrase; for instance, where the covenant binds to *the defence and preservation of the king's majesty, and government*, in regard we have no king, nor supreme civil magistrate, so qualified as God's law and the laudable laws of this realm require, to whom we might, for conscience sake subject ourselves, in a consistency with our defending the true reformed religion in all its parts and privileges: Therefore we can only bind ourselves, to *defend and preserve the honour, authority and majesty of lawful sovereigns, or supreme magistrates, having the qualifications aforesaid, when God shall be pleased to grant them to us*. Where no judicious person will say, that there is any substantial alteration, as to the *matter of the duty*, but only as to the object to whom the duty is to be performed; there being none such in being, as can justly claim, or to whom we may with a good conscience pay such an allegiance.

Having mutually agreed concerning these prerequisites to this sacred action, that the same might be orderly gone about, and might not be performed in a clandestine way, so as to preclude any upright hearted friends to the covenanted reformation, from joining with us in that so necessary a duty: there was public intimation made of the design, a competent space of time before, upon a day of humiliation; and likewise upon the Lord's day immediately preceeding the work.

As for the particular way and manner, method and circumstances of the work; we had not given any narrative of them, but that some, who came with an evil eye, to spy out our liberty, for criticising, not for joining or profiting, have

in part misrepresented the same, and may further do so; therefore, to obviate all such misreports we have thought fit to make this brief relation thereof.

Upon Wednesday, July 23d, these that had the work in design, being met together, the minister began the day's work with prayer for special assistance to attain due preparation for, and a suitable frame, throughout the whole of the solemnity: and thereafter had a prefatory discourse to the people, showing the nature of the work in general, its lawfulness, expediency and necessity, from scripture precedents, and approved examples of the people of God, adducing the 9th Chapter of Ezra, Neh. Ezek. Dan. and Neh. x. 28, 29. for proof thereof and of the day in particular, that it was a day of fasting and supplication, with preaching of the word, in order to preparation for the solemnities intended, both of renewing the covenants and celebrating the sacrament of the Lord's Supper. After which a part of the lxxviii Psalm, from the 5 to the 12 verse, being sung, Mr. John M'Niel preacher of the gospel, had a sermon upon Jer. l. 4, & 5. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten." From which text he raised and prosecuted largely and particularly these two following observations, as most pertinent for the work of the day; the first implicitly supposed, the other more explicitly asserted in the words; viz. 1. That, *A people in covenant with God may be forgetful of, and deal falsely in their covenant; or that, covenant-takers may be covenant-breakers.* (2.) That, *It is the duty of a people, who have broken covenant with God, to engage themselves again to the Lord, by the renovation of their covenant.* Where in prosecuting the former, he showed by what gradual steps of declension a people usually come to deal falsely in God's covenant, such as, (i.) By forgetfulness, Deut. iv. 23. There being a connection between forgetting and forsaking, or dealing falsely in God's covenant, so the church intimates, Psal. xlv. 17, 18. "All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant; Our heart is not turned back, neither have our steps

“declined from thy way.” And the returning remnant of Israel, being sensible of this connection, resolve to bind themselves to the Lord *in a perpetual covenant that may never be forgotten.* (2.) By seeking shifts and arguments to elude and evade the obligation of the covenant and to defend the breaches thereof; which is after vows to make inquiry. (3.) By despising the bond of it; Ezek. xvi. 59. “Which hast despised the oath, in breaking the covenant.” (4.) By defection to the iniquities which are sworn and engaged against in the covenant, Jer. xi. 10. “They are turned back to the iniquities of their fore-fathers, which refused to hear my words; and they went after other gods to serve them; the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.” (5.) By changing the government, laws and ordinances sworn to be maintained in the covenant, either the government of the state, without consulting divine direction, and due inspection into the qualification of the persons set up. Hof. viii. compare the 1st and 4th verses, “They have transgressed my covenant, &c. They have set up kings, but not by me, princes and I knew it not.” That is, without consulting me to know my will, and without my approbation and consent: or the government of the church, without regard to the revealed will of God. Thus, Abijah justly chargeth Jeroboam, that he had “cast out the priests of the Lord the sons of Aaron, and the Levites,” and that he had “made priests after the manner of the nations of other lands;” But encourages himself, that, he and Judah had the Lord for their God, because “they had not forsaken him; and the priests which ministered unto the Lord were of the sons of Aaron.” 2 Chron. xiii. 9, 10. (6.) By an intire forsaking and disowning the obligation of the covenant, Dan. xi. 30. “He——shall have intelligence with them that forsake the holy covenant.” (7.) By a stated opposition to the covenant, and persecuting of these who adhere thereunto. Thus Elijah justly charges Israel, 1 Kings xix. 10. “That they had forsaken God’s covenant, because they had thrown down his altars, slain his prophets, and sought after Elijah’s life.” And in an use of lamentation deduced from the foresaid doctrine, he shewed, that all ranks in the land had reason to mourn over their breach of covenant, in regard that some of all ranks, from the

throne to the dunghill, in church and state are, or have been guilty of dealing falsely in God's covenant, in all and every one of these diverse ways, and of declining from it: and in regard, that there has been so much ignominy and contempt cast upon these sacred covenants, not only by breaking them openly; but also avowedly disowning and disdaining their obligation, and making the adherence to them criminal; and which is above all, burning them by the hand of the hangman; and burying them so long in forgetfulness; this guiltiness he applied not to great persons only; but also to professors, to ministers and particularly to ourselves, who are called dissenters from the present establishment; pressing upon us, no less than others, the absolute and indispensable necessity of being convinced of, and mourning over these, not as the sins of others only, but also as our own, we having a chief hand in the trespass, pressing upon all present, concerned in the work, the duty of self-examination, and putting themselves to the trial, concerning their knowledge of the covenant-obligations, both as to their nature and extent, as well as their sense of the breaches of these obligations.

In the second head of doctrine, viz. *That it is the duty of a people who have broken covenant with God, to engage themselves again to him, by renovation of their covenant*; after proving the proposition by several heads of arguments deduced, (1.) From the lawfulness of entering into covenant with God, whether personal, as Jacob, Gen. xxviii. 20, 21. or oeconomic, as Joshua and his family, Josh. xxiv. 15. Or national, as God brought his people Israel under a covenant with himself, Exod. xix. 5. The consequence holding undeniably, that if it be lawful and necessary, in any of these respects, to enter into covenant with God, it must needs be also lawful and a duty to renew the same after the breach thereof. 2dly, From scripture precedents of the people of God, who after breaking off and declining from God's covenant, renewed the same. As for instance, the covenant made with Israel at Horeb, was renewed at the plains of Moab, Deut. xxix. by Joshua, chap. xxiv. by Aza, 2 Chron. xv. 13, 14. By Jehoiadah, 2 Kings xi. 17. By Hezekiah, 2 Chron. xxix. 10. By Josiah, 2 Kings xxiii. 2. By Ezra and Nehemiah, Ezra x. 3. Neh. ix. ult. and 10, 28, 29. 3dly, From scripture precepts, Deut. xxix. 1. "These are the words of the covenant which the Lord

“ commanded Moses to make with the children of Israel in  
 “ the land of Moab, beside the covenant which he made  
 “ with them in Horeb.” Psal. lxxvi. 11. “ Vow, and  
 “ pay unto the Lord your God.” 4thly, From scripture  
 promises, wherein the Lord promiseth as a blessing and  
 mercy to his church and people, that they should renew  
 their covenant with him, Isaiah xix. 18, 21, 23, 24, 25.  
 Zech. ii. 11. For further opening of the proposition these  
 two questions were proposed and solved, *First*, Whether  
 all persons who have broken covenant with God may be ad-  
 mitted to renew the same? *Answer*, All sorts of persons in  
 the three kingdoms are under the obligation of the covenant,  
 and consequently bound to renew and keep it inviolable; but  
 all are not in present capacity, and therefore have no actual  
 right to enter into covenant; such as are obstinately wicked,  
 living in error, profanity, or malignancy have not God’s call  
 and right from him, as such, to renew a covenant with him;  
 for Psal. l. 16, 17. “ God says to the wicked, what hast  
 “ thou to do to take my covenant in thy mouth?” But all  
 such as are reformed, or reforming from all iniquity, and  
 namely from the defections and compliance of the time;  
 who have some suitable sense of the breaches, and compe-  
 tent knowledge and understanding of the duties engaged un-  
 to in the covenant; Neh. x. 28. have a right and an im-  
 mediate call to the duty of renewing the covenant. 2dly, If  
 any number of people may renew a national oath and coven-  
 ant without the consent and concurrence of royal authority,  
 or at least, without the concurrence of some chief and prin-  
 cipal men in church and state? *Answer*, Without the con-  
 currence of church and state, a covenant cannot be taken or  
 renewed nationally, speaking strictly; yet a few may public-  
 ly declare their adherence to their covenant-engagements by  
 renewing them, not only without the consent and concur-  
 rence of authority, but against it: and there are several prece-  
 dents for so doing, both before and since the established re-  
 formation. As for instance, that covenant at Edinburgh,  
 Anno 1557, at Perth, 1559, at Stirling the same year.  
 Another at Leith, Anno 1560. Another at Air, 1562.  
 And at Lanark a small handful of the Lord’s people renew-  
 ed it in direct opposition to, and at Leshmahego, without  
 the consent or concurrence of authority; which instances  
 may be both an inducement, and encouragement to us to

renew, and in our mean capacity, to testify to the nation our approbation of, and adherence to these covenants.

In the prosecution of this doctrine he had occasion also to insist upon the *reasons* or *motives*, and *manner* of entering into covenant. The scope and argument of the reasons adduced as motives to the duty of covenanting was to this effect.

1. The turning away of the Lord's wrath and anger from a land or people, which covenant-breaking hath deserved, may be a motive to renewing covenant with God; this was the motive that prompted that good reforming King Hezekiah to make a covenant with the Lord, 2 Chron. xxix. 10. "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." And Nehemiah, with the returned captives, Neh. ix. 38. "And because of all this, we make a sure covenant."

2. Reviving and advancement in reformation, being the ordinary consequent and effect of upright covenanting with the Lord, may be another motive and inducement thereunto; this appears both in personal and national covenanting: In personal, Psal. cxix. 106. "I have sworn, and I will perform it, that I will keep thy righteous judgments." His having sworn was a very quickening consideration, to excite him to the performance of his duty. In national covenanting, we always find, after the people of Israel and Judah had covenanted with the Lord, they made progress in reformation, and the land was purged of the abominations and the idols: Thus it was in Asa's covenant, 2 Chron. xv. 12. to 19. for there, the people having entered into a covenant with the Lord, "and sworn with all their soul, and with all their heart—the Lord was found of them:—and Asa removed his mother, Maachah, from her royal dignity, and stamped the idol which she had made, and burnt it at the brook Kidron;—and he brought into the house of the Lord the things that his father and himself had dedicate." Thus it was also in Jehoiadah's covenant, which he made "between the Lord, and the King and the people, that they should be the Lord's people," 2 Kings xi. 17, 18, 20. For immediately after the making of this covenant, "all the people of the land went into the house of Baal, and brake it down,

“ his altars, and his images brake they in pieces throughly;  
 “ —and the priest appointed officers over the house of the  
 “ Lord;—and they slew Athaliah with the sword.” The  
 like is evident in Hezekiah’s covenanting, 2 Chron. xxix.  
 xxx. xxxi. chapters, and in Josiah’s, 2 Chron. xxxiv.  
 xxxv. chapters.

3. This upright renewing of covenant with the Lord is  
 a way and mean to procure many mercies, both spiritual  
 and temporal, from the hand of the Lord; which should be  
 a strong inducement and motive to engage us thereunto;  
 spiritual mercies are entailed upon it, Deut. xxix. 12, 13.  
 “ That thou shouldest enter into covenant with the Lord  
 “ thy God, and into his oath, which the Lord thy God  
 “ maketh with thee this day: That he may establish thee  
 “ to-day for a people to himself, and that he may be unto  
 “ thee a God, as he hath said unto thee, and as he hath  
 “ sworn unto thy fathers, to Abraham, to Isaac, and to  
 “ Jacob.” Temporal mercies are also promised to this up-  
 right renewing and keeping covenant, Deut. xxix. 9.  
 “ Keep therefore the words of this covenant, and do them,  
 “ that ye may prosper in all that ye do.” And it is re-  
 marked, 2 Chron. xv. 15. that after Asa’s covenant, “ the  
 “ Lord gave them rest round about.”

4. The malice and opposition of the Popish, Prelatical, and  
 malignant party against the covenants, and their doing what  
 in them lies, to make their obligation void and null, may be  
 a motive and argument for the people of God so much the  
 more to avouch their respect to them by a public adherence,  
 especially after long continued breaches.

5. Upright entering into, or renewing covenant with  
 God is a most sovereign medicine for healing a people’s  
 breaches, as well as their backslidings, the covenant being  
 a cement as well to join and unite the people of God one  
 to another, as all of them in their duty to God: And as it  
 flows from the nature of the covenant to unite the friends of  
 reformation, so it is observable as one of the peculiar fruits  
 of covenant-renewing, that union in the Lord has followed  
 thereupon: Thus it was with Israel and Judah in the text,  
 who united together in making a covenant with the Lord.  
 Whence all the people of God, who are called to be united  
 and “ perfectly joined together in the same spirit, and in the  
 “ same mind;” and especially they who have been lamenta-

bly divided one from another, by their manifold defections from God, and from their covenant-engagements, ought to be strongly inclined, moved, and engaged to this duty, from this consideration, that upright covenant-renewing is an usual mean of land-uniting and church-uniting dispositions amongst the people of God.

As for the manner of renewing covenant with God, and how the duty ought to be gone about, he propounded and opened it in the following particulars, to this effect :

1. That it must be done with understanding and judgment, both in relation to the nature of the duties we engage to perform, in the covenant ; grossly ignorant persons being justly deprived of the privilege of engaging in covenant, though bound to inform themselves of its nature and obligation ; and also in relation to the breaches, such as would engage into it being called to have some suitable sense and understanding, both how it has been violate, and by what means persons come to be guilty of the breach thereof. So, Neh. x. 28, 29. “ every one that had knowledge and understanding entered into the covenant.”

2. This duty must be gone about with sincerity and uprightness of heart : thus Joshua, when making a covenant with the people, that they should serve the Lord, exhorts them, “ Now therefore fear the Lord, and serve him in sincerity and in truth.” Joshua xxiv. compare the 25th verse with the 14th. The want of which qualification in covenant-renewing, causes unsteadfastness and perfidy in covenant-performing, Psal. lxxviii. 36, 37.

3. This duty of covenant-renewing requires as a qualification towards the right performing of it, that there be a due consideration, and some suitable impression of the solemnness and weightiness of the work ; which ariseth partly from the *object*, or *party covenanted with*, a holy and jealous God, Joshua xxiv. 19. “ He is a holy God, he is a jealous God, he will not forgive your transgressions, nor your sins.” Partly from the *subject matter covenanted, or engaged to* ; the articles of the covenant of grace, which we have professedly, at least, yielded to in our baptism, are weighty ; for therein, as God engages to give us himself, his Son Christ Jesus, and in him all temporal and eternal blessings ; so we engage to be obedient children, and faithful subjects to him all the days of our lives. And the

articles of these national covenants are weighty, for therein we engage to great things relating to the glory of God, and good of our own and others souls. And partly this weightiness ariseth from the great *danger and dreadful punishment of breaking the covenant*; which is threatened in many places of scripture. The same is also intimated to us in the customs both of Jews and Heathens, in entering into covenant; particularly we find, that the Jews used to cut a calf, or some other clean beast, in twain, and pass between the parts of it, using this, or the like form of speech, as the Jewish doctors relate, "So God divide or separate me, if I keep not this covenant." Jer. xxxiv. 18. compared with verse 20. "I will give the men (into the hands of their enemies) who have transgressed my covenant, which they had made before me, when they cut the calf in twain, and passed between the parts thereof." Nehemiah also, chap. v. 12. when he took an oath of the priests, shook his lap and said, "So God shake out every man from his house, and from his labour, that performeth not this promise," &c. And all the covenanters said, "Amen."

4. Much tendernefs and heart-melting is requisite to the right performing of this duty. So it was with covenant-renewing Israel and Judah, who were "weeping as they went to seek the Lord their God, and to make a covenant never to be forgotten." This brokennefs of heart, and tender-melting frame may arise, both from the consideration of the many sins and iniquities, whereby persons have provoked the Lord their God to anger, whence they come "to be like doves of the valley, every one mourning for his iniquity." And likewise from the consideration of the grace and mercy of God, manifested in Christ Jesus, his condescension to enter into a covenant with sinful man, and readiness, upon his people's repentance, to pardon their former breaches; from the consideration of this transcendently free grace, a humble and sincere covenanter will be wrapt up into an extasy of wonder and admiration; as the church is, Mic. vii. 18, 19, 20. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage?" &c.

5. Dependancy and recumbency upon the Lord by faith, for strength to perform covenant-engagements, is re-

quisite to right covenanting, Isa. xxvii. 5. "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." *This is to take hold of God's covenant, Isa. lvi. 4.*

6. Affection to God and the duties whereunto we engage, is requisite to right covenanting, and that in its flower and vigour, height and supremacy. Thus, 1 Chron. xv. 12, 15. Aſa and the people entered into a covenant, to ſeek the Lord God of their fathers with all their heart, and with all their ſoul, and all Judah rejoiced at the oath, for they had ſworn with all their heart, and ſought him with their whole deſire: They had an affection to the work, and did it with complacency, not in diſſimulation, ſo as not to deſign to perform it; nor through compulſion, with an eye to ſecular profit or preferment, as many in theſe lands did.

7. It is neceſſary in order to right covenanting, that the work be gone about with a firm purpoſe and reſolution (through grace enabling us) to adhere to our covenant-engagements, notwithstanding of whatever oppoſition and perſecution we may meet with from the world for ſo doing, and of whatever difficulties and diſcouragements may ariſe from the multitude of thoſe, who prove unſteadfaſt in, or ſouly forſake their covenant. We muſt ſtand to our covenant, as it is ſaid of Joſiah, 2 Chron. xxxiv. 32. That "he cauſed all that were preſent in Judah and Benjamin, to ſtand to" the covenant, which implies as well a firm reſolution to perform, as conſent to engage, as in the latter part of the verſe, it is remarked, "That the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers; where *doing according to the covenant*, is exegetical of *ſtanding to it*. David alſo joins the reſolution of performance with ſwearing; Pſal. cxix. 106. "I have ſworn, and I will perform, that I will keep thy righteous judgments."

From the doctrine thus confirmed and explained, he drew this inference, by way of information, That ſeeing it is a people's duty, who have broken covenant with the Lord, to engage themſelves again to him, by renewing their covenant, then it is not arbitrary for us (as many are apt to think) to renew, or not to renew our covenant; but that there is a plain and poſitive neceſſity for our repenting and

returning again to the Lord, by entering of new into covenant with him, whether personal made in baptism, or at the Lord's table, or under affliction and trouble, or national vows and covenants entered into by ourselves or our fathers. And in an use of lamentation, he bewailed the backwardness of these lands, and particularly of this nation, to this duty; in that, now after sixty years and upwards of great defections from, and grievous breaches of our covenants by people of all ranks; yet there appears so little sense either of the obligations or breaches of them, and of a disposition to reviving and renewing of them, even amongst these who not only profess some love to the reformation of religion, but even some belief of their perpetually binding obligation; and that notwithstanding, as the prophet Isaiah saith, concerning Judah, chap. xxiv. 5. "The earth (or the land) "is defiled under the inhabitants thereof, because they "have transgressed the laws, changed the ordinance, broken "the everlasting covenant;" our land having been defiled with Popery and Prelacy, and with a flood of abomination and profanity, the natural consequent of perfidy, the ordinances having been changed, perverted and corrupted, and the covenant not only broken, but burnt ignominiously, and the adherence to it made criminal, yet, for all this, there has not been a time found for renewing them these twenty-three years; and that ministers, at whose door it chiefly lay to stir up the land to this work, have many of them, been as careless as others, waving and putting off a stumbled and offended people, expressing some concernedness for this duty, with these and the like prettexts, That it was not a fit time, nor the land in a case for it (too sad a truth) but not labouring to get the land brought to be in a case and disposition for it, by pressing the obligation, and plainly discovering the violations thereof; so that, instead of being brought to a fitter condition for this duty, the covenants are almost forgotten and quite out of mind, so that the succeeding generation is scarce like to know that ever there was a covenant sworn in Scotland. And more particularly, that the godly, who are dissatisfied with, and dissent from the defections and corruptions of the times, have discovered so little concern with the work of reformation, and cause of God, which the covenants oblige us to own, defend and promote. All which laxness and remissness is for a lamentation, and

ought to be lamented and mourned over by the people of God.

In the exhortation he pressed upon us who are imbodyed together in societies, and were then come together to renew our *covenant-engagements*, by giving an open and public testimony of our adherence to the *covenants, national and solemn league*; that we should labour to attain a suitable frame, and serious consideration of the weightiness, solemnness, and awfulness of the work, we were then undertaking. Enforcing the same by several cogent motives, as namely, because in renewing these covenants we are called to remember our baptismal and personal vows, whereby we had renounced the devil, the world and the flesh, and devoted ourselves to the Lord to be his people; which if they were slighted and forgotten, there could be no right, acceptable, and comfortable entering into *national covenants*. And likewise because of the weightiness of the duties engaged to in our *national covenant*, and in the *solemn league and covenant*, which he proved to be a covenant that ought to be renewed by us in this nation no less than our *national covenant*, in regard it was a religious, just and holy covenant made betwixt God and the three kingdoms, tho' it cannot now be taken in the same consideration and extent, as at the first framing it was, viz. As a league betwixt us and the representative body of the kingdoms of England and Ireland. Where he took occasion to go over the several articles of the covenant, shewing the nature and weightiness of the duties.

Beside these two more general doctrines which were chiefly insisted upon, he observed several others pertinently deduceable from the words, as first, *That unfaithful dealing in God's covenant, will breed distance and estrangement from God*. Which is implied in the children of Israel and Judah seeking the Lord, asking the way to Sion, &c. Their asking the way to Sion, importing that they had forgot the right way of worshipping God, and that their sins had made a sad separation between them and their God.

Secondly, *That it is necessary that persons become sensible of their sin against God, and of his anger against them, and lay these things to heart, that they may be concerned about reconciliation with God, and reform their lives*. Thirdly, *That the kindly exercise of repentance in a backsliding people lamenting after the Lord, and setting about to renew*

their covenant with him hath an effectual influence to unite and cement the divided people of God: thus in the text the children of Israel and Judah, whom their iniquities had long and sadly divided, are uniting together in this desirable frame of weeping and seeking the Lord their God, and making a perpetual covenant with him. This doctrine he proved and applied briefly as the time would permit, both because of its native refultancy from the text, and because of his own, and our sincere desire to see a holy union and communion, in the way of truth and duty effected by returning to the Lord, and renewing the covenant with him, as among all the godly, so especially among those that profess their dissent from, and dislike of the corrupt courses of the times.

Sermon being ended, after prayer, the Covenants were first read according to the *directory for renewing the solemn league and covenant*, prescribed by the act of the general assembly at Edinburgh, 6th October, 1648, post meridiem. Intituled, *act for renewing of the solemn league and covenant*. And thereafter the following Acknowledgement of Sins was also read, after which prayer was made, containing a comprehensive confession of the more general heads of the fore-said Acknowledgement of Sins; and a part of the 78 Psalm, beginning at the 36 verse was sung; and the minister dismissed the congregation with a short reprehension and advice, reproving them for their unconcerned carriage and behaviour during the reading of the acknowledgment of the breaches of these covenants, which had been first entered into, at the expense of so much blood and treasure, and confirmed and sealed with the blood of many honourable martyrs of all ranks in the land; withal exhorting all present to labour after a heart melting frame for the right performance of the work in hand.

Upon Thursday, July 24th, after singing a part of the 105th Psalm, from the 6th to the 12th verse and prayer, Mr. John M'Millan preached upon Isaiah xlv. 5. "One shall say, I am the Lord's: and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Whereupon, after the unfolding of the context, and explication of the words, shewing that they clearly contain an intimation of a covenant relation betwixt God and a people, and their avouching of the same upon their part;

the words seeming to have a reference to the state of the New Testament church, and conversion of the Gentiles, who being allured by the great gospel blessings and mercies bestowed by God upon the Jews, to join themselves to the church, should avouch their interest in the Messiah and covenant of grace, by taking the Lord for their God, and owning themselves to be his people. So that the words may be taken up as an answer to such a presupposed question as this, *Whose are you? and what is your name?* To which question, one shall answer, *I am the Lord's*; another, *I am one of old Jacob's family and offspring*; another, if you considerate my name, look the covenant subscriptions and you will find it there; another shall say, whatever my name was before, *my surname now is an Israelite*. So sweetly should a shower of gospel grace engage the hearts of the New Testament converts to avow their covenant relation to the Lord, and glory in their union with his church and covenanted people: Having taken up the sense of the words to this effect, he deduced from them these two observations,

1. *That the Lord is graciously pleased sometimes to privilege his people with very remarkable tokens of his gracious presence*; This doctrine is clear from the context, verse 3, and 4. "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses."

Under this head of doctrine he gave the following marks, to evidence whether the present time of renewing our covenant with God, were indeed to us a time of the Lord's privileging us with his gracious presence, 1st, That a time of God's privileging his people with his gracious presence, and with a shower of gospel grace, is a very inviting and alluring time: wherein, as the Lord invites his people to their duty, by engaging their hearts and souls thro' his Spirit's gracious influences, to fall in love with him and his commandments, so they mutually invite one another to covenant with God. 2d, That such a time proves a soul engaging and taking time, wherein souls are engaged to fall in love with the covenant, and with Christ the Mediator of the covenant, and are taken in the net of the gospel. 3d, That a time of the letting out of God's gracious presence is ordinarily a time

of many sweet and excellent resolutions, the people of God resolving to walk more accurately and circumspectly in the ways of new obedience. 4th, That this usually is a time of ridding marches, and clearing of evidences. 5th, That it is a time of many and special confirmations of God's love to the soul. 6th, That this time of God's letting out much of his gracious presence to his people, is a very uniting and healing time to them amongst themselves: having given these marks, to show whether the Lord were, at the occasion, letting out his gracious presence, he added by way of caution, that seeing (no doubt) the people of God would be expecting something of all these, upon the undertaking of so great a work, if so be that they found it not, they should not thence be induced to have hard thoughts of the Lord, and to conclude, that he keeps not his usual method with his people, or is not so good to them as formerly he hath been, for whatever defects there are upon his people's part, there is none upon the Lord's, for he remains the same to them, providing they do so to him; the change of his dispensations towards his people, being from the change of his people's deportment towards him.

The Second Doctrine resulting more directly from the words, was, *That the Lord's Spirit poured out in plenty upon his people will quickly bring them to an embracing of him, and to a public acknowledgment and avouching of the same.* Thus it was with the people of God in the text, no sooner does the Lord "pour water upon the thirsty, and floods upon the dry ground," Even his Spirit upon the spiritual seed of Israel, but presently they are at covenant work, and subscribing work, "One shall say I am the Lord's, &c." In prosecuting this doctrine he shewed first negatively, that he was not for that occasion largely to treat of the several ways that the Spirit useth to manage this work of engaging the hearts of his people to embrace Christ, and so to make a public avouchment of the same; whether he doth it by representing to their view the sweet and precious promises made in the covenant of grace, thereby sweetly alluring and drawing them with the cords of love to himself, or by holding forth to their consciences the terrors and threatenings of the law, and thereby powerfully constraining them to fly to him as the city of refuge from the face of divine justice pursuing them; for seeing the Spirit is a free agent and blows

both how and where he listeth, he may engage a soul to close with Christ, by either of these ways, though most usually he doth it by a conjunction and concurrence of both. Only this ought to satisfy us, that what way soever the Spirit taketh in the bringing a soul to embrace Christ upon the gospel terms, he so manageth the work, as that the end is effectually and infallibly attained.

Neither 2dly, was he to enquire into the measure of the outpouring of the Spirit's graces and operations, which is effectual for attaining the end, this being one of the deep things of God which the Spirit alone searcheth, and therefore is not necessary for us further to know, save only that we understand so much to be needful, as many serve to empty the creature of all confidence in, or dependence upon itself, or any other creature-helps whatsoever, and bring it to rely upon Christ alone for acceptance with God; so much is necessary, and less cannot be sufficient.

Nor 3dly, Was he to handle the material differences between those who are brought really and sincerely to accept, embrace, and acknowledge the Lord for their Lord, and to avouch the same publicly, which presupposeth a mighty power of the Spirit manifested in the sweet impressions which he maketh upon the soul, moving them sweetly and readily to comply with, and yield to Christ without any longer resistance, and these who only in semblance and shew, profess to avouch Christ to be their Lord, and feign submission to him, not from the Spirit's effectual and saving operations, but either from carnal and external considerations, or at most from the Spirit's common motions and convictions; which differences commonly arise from the different natures, motives, manner or ends of this their acknowledging and avouching Christ for their Lord, and covenanting with him.

These things, as not so immediately proper for the work in hand, though natively involved in the doctrine, being only cleared in transition; he came in the second place more positively to insist upon and handle the following heads. First, More generally to propose some considerations which make such a great work as renewing covenant with the Lord, a weighty, hard, and difficult work. And upon the other hand to lay down some counterballancing considerations, which render such a work more easy and light, and may afford matter of encouragement towards the undertaking of

it. Secondly, More particularly in application to ourselves and the work in hand, to lay before those who were resolved to enter into covenant with the Lord, what were the things that seemed to speak against us in the work, and might prove matter of discouragement in the undertaking of it. And what upon the other side might seem to speak for us, and be ground of encouragement to us to go forward in humble and sincere endeavours to renew our covenant with the Lord.

Together 3dly, with some advices and directions to such as were resolved upon the work. As for the first; The considerations which make covenanting work weighty and difficult, The *first* consideration was drawn from the greatness of the party to be covenanted with, the great and glorious Jehovah, the Creator of the ends of the earth, who is a holy and jealous God, and who will not forgive the iniquity of such as are false hearted and perfidious in his covenant, obstinately persisting in their false dealing; so Joshua premonisheth a people making very fair resolutions and promises to serve the Lord, that it was a harder work than at first sight they apprehended; "That they could not serve the Lord, in regard he is an holy God, he is a jealous God, and would not forgive their transgressions nor their sins; and that if they should forsake the Lord, and serve strange gods, then he would turn and do them hurt and consume them, after he had done them good," Josh. xxiv. 19, 20. 'Tis a part of his name, Exod. xxxiv. 7. *That he will by no means clear the (obstinately and impenitently) guilty.*

A *second* consideration that makes the work of covenanting with God to appear a hard and difficult work, was taken from the nature of the work itself, which is to serve the Lord in a covenant way, and in the capacity of covenanted children, this covenant relation involving in it a walk and conversation in all things like the chosen of the Lord; and 'tis no small matter, so to walk and so to behave as to be accounted worthy of a covenanted union with the Lord and interest in him, this covenant relation being confirmed with such awful sanctions, as in scripture we find, Neh. x. 29. "They——entered into a curse and into an oath, to walk in God's law," &c. This consideration, that covenanting work is weighty in its own nature, was further illustrated and amplified from the difficulty both of the things to be engaged against, and of the things to be

engaged unto; As for the former, the things to be engaged against, which is sin in all its kinds and degrees and in all the inducements to it, both with reference to ourselves, and also as to participation in the sins of others. This must first be put away, if one would be a right covenanter; Well did old Jacob understand the necessity of this, who being resolved to go up to Bethel, to renew his covenant with God, that answered him in the day of his strait, advises his family first "to put away the strange gods that were amongst them, and to be clean." Gen. xxxv. 2. so David assures us, Psal. xxxiv. 14. That departing from evil must precede doing of good. A man that would lift up his face without spot in renewing covenant with God, must first "put iniquity far away, and not suffer wickedness to dwell in his tabernacles," as Zophar advises Job, chap. xi. 14, 15. They that would take on with a new master must be fairly parted from the old, there is no way of pleasing both Christ and mammon, and therefore no possibility of serving both, whence the nature of covenanting work requires that there be an upright putting away of all sin, for if the soul have any secret reserves in favours of a beloved sin, it has no ground to think that Christ will accept it as his covenanted spouse and bride. Nor is this all, but 2dly, it must be mourned over and truly bewailed, especially upon the account of the offence done to a gracious God thereby; which sorrow must not be of an ordinary sort, but an extraordinary and most intense sorrow, for it cannot be an ordinary kind of sorrow provided it be in any suitable measure proportioned to the offence. And 3dly, which follows upon the former, there must be a "loathing of the persons self because of these its ways and doings that have not been good in his sight," Ezek. vi. 9. even to that degree as to fill the soul with wonder and astonishment that ever it should have an occasion of renewing covenant with God again. 4thly, There must be a sincere and hearty resolving against all these sins, consequent upon this loathing; the soul saying with a steady purpose if I have done iniquity I will do so no more, Job xxxiv. 32.

2dly, As to the latter, the things engaged unto render the nature of covenanting work difficult and weighty, which are duties of various kinds, such as, 1st, Holiness towards God, which is one special and chief part of the covenant,

and that not for a time only, but for ever; both in regard that God the party covenanted with, is holy and unchangeably so, and calls his people to imitate him in this attribute especially, and also in regard that the covenant itself is for its nature holy, all the articles being morally good and consonant to the royal law, the scriptures of truth; and for the extent of its duration of perpetual force and obligation. This duty of holiness towards God, engaged to in the covenant, comprehends in it a zealous endeavour to maintain the purity of the doctrine, worship, discipline, and government of his institution, in opposition to all these who would corrupt it, or decline from it. 2d, Righteousness towards our neighbour, and more especially to our covenanted brother; which righteousness should discover itself both in reference to sin and duty, by reproving him for sin; or upon his rejecting reproof, by withdrawing from him that he may be ashamed, and so come to be reclaimed from his evil course; and by affording him all that help and assistance to covenanted duties that may be warrantably called for, and generally by uprightness towards him in all our transactions and dealings of any kind. 3d, Faithfulness towards our nation, which comprehends a constant endeavour to advance and promote in our station the common good thereof; and a steadfast opposition to the courses that tend to take away the privileges of the same. 4th, Uprightness towards ourselves, in every thing relating to the real good of our own soul and bodies; by walking in all the duties of soberness, temperance, and moderation; for as others are to have their due, so our selves are not to be neglected.

A *third* consideration whereby the duty of renewing covenant with God appears to be difficult and weighty, was deduced from *the manner and way of engaging*; whereunto several things of great difficulty to be attained, were shewed to be absolutely necessary. As 1st, *Judgment* to know, and in some measure comprehend, the nature of the duties to be engaged to, and the advantages flowing from the right entering into, and keeping of the covenant, and the losses redounding to the breakers thereof. 2d, *Seriousness*, which, if ever it be in exercise, will certainly then be most lively, when the soul is entering upon a work of so high import, as making a covenant with God; for then the creature has one of two to look for, either covenant blessings, or covenant

curfes, according as it performs or not performs the tenor of the covenant. 3d, *Deliberation*, rashnefs in covenanting is of dangerous confequence: 'tis not example of others only, nor raw flafhes of conviction or love, nor external confiderations, as gain, honour, men's approbation, &c. that muft induce to this duty; but a fixed permanent purpofe of heart and foul, rationally and deliberately entered into. 4th, *Heart-integrity*, That it be done with all the heart, 2 Chron. xv. 15. for the man brings himfelf under a curfe, that "having a male in his flock, facrificeth to the Lord a corrupt thing." Mal. i. 14.

A *fourth* confideration from whence the work of covenanting comes to be a difficult and hard work, was deduced from the *way and manner of performing* the duties engaged to; which is (as 'tis expreffed in the Covenant) with fincerity, reality, and conftancy; the difficulty of attaining to thefe qualifications in the performance of covenant-duties, arifing partly from the ftrength of corruption within, the law of fin and death, which oppofes the law of God; and partly from the ftrength of fnares and temptations from without; which requires, that (as becomes covenanted children) there be a daily recourfe to Jefus Chrift, for light to difcover, and ftrength to overcome thefe corruptions and tentations, and life, that the foul turn not dead and infenfible under them.

A *fifth* confideration, from whence the difficulty of covenanting with God is fometimes heightened, was taken from *the meannefs of fuch as attempt the work*. When the great ones, the nobles that are called *the fhields of the earth*, do not afford their authority and patrociny, as an encouragement to the undertaking; and when the wife and learned will not employ their learning, parts, and abilities for the facilitating thereof; but the mean and weakeft are left to do the work alone. This was no fmall difficulty and difcouragement to the Tekoites, in their building and repairing the wall of Jerufalem, "That their nobles put not their necks "to the work of their Lord." Neh. iii. 4.

A *fixth* confideration, which may fometimes render fuch a work hard and difficult, was drawn from *the want of the concurrence of civil authority; And the oppofition made thereunto by the laws of the land*; which when it happens to be the cafe of a people defigning to renew national engagements, cannot but be a very difficulting and difcouraging ingredient amongft others in their cup.

On the other hand these counter-ballancing considerations were adduced, which are as so many props and pillars to support his people, and to allay the difficulties of the duty of entering into covenant with God, and make it the more light and easy. 1st, *That the work is the Lord's*, and he is greatly concerned in it; and therefore his people may safely lean to him for help, he having enacted no law against it, as men have. 2d, *That he looks not upon his people in such undertakings, as in themselves*, for then it were impossible for creatures, having the least sinful imperfection in them, to covenant with their spotless Creator, and come so near a jealous God, who is a consuming fire to the workers of iniquity; *but he considers his people in their covenanting with him, as in their head Christ his eternal Son*; whence we may safely say, That our national covenant wants not a Mediator more than the covenant of grace, in this sense, as it is through him we have access to make this covenant with God. 3d, *That the Lord has promised his presence to his own work*; thus we find through the whole of the covenants made and renewed by the people of Israel and Judah, that the Lord discovered his gracious presence with them, by some remarkable effect of his goodness. Thus it is remarked of Hezekiah, that after he had entered into covenant; "That the Lord was "with him, and he prospered whithersoever he went forth," 2 Kings xviii. 7. compared with 2 Chron. xxix. 10. 4th, *That the Lord puts none of his people to any piece of his work upon their own proper expence and charges, but upon his own*; and whatever complaints his people may have of want of necessary charges, he both has wherewith to supply them, and has undertaken to make it actually forthcoming for them, having commanded his people to open their mouth wide, and he has promised to fill it. 5th, That the covenant hath a greater entail of blessings, than what will sufficiently compensate, whatever expence and pains a people may be at in undertaking and performing it. In regard, that though a Christian should lose all, yea, even life itself, upon the account of it, yet the covenant will bring in all with advantage to a hundred fold, and glory to the overplus, when it is duly observed. 6th, *That the undertakers have God's call and commandment to set about it*; this is that which above all other considerations inspires a Christian with undaunted courage and alacrity in the undertaking of a duty, when it is made

clear, that the person has God's call and command for a warrant, otherwise the want of this may make the duty to be heartlessly and doubtingly entered upon, and lamely performed.

Seeing therefore, that sometimes a work may be the Lord's and yet the Lord's call to such a particular person, or people to undertake it, may be wanting; he came necessarily (which was the second head proposed) to enquire, what were the several things that might seem to speak against us, as not having this call from the Lord, and what were the things that spake for us, and might give us matter of encouragement in undertaking the work before us? in solution to which the following considerations were proposed,

1st, As to the things that might seem to speak against us; 1st, *Our darkness*, not whether covenanting be a duty, but in regard of the want of right apprehensions of the nature and greatness of the duty, which cannot be a sufficient ground to neglect the duty, unless there were some duties from which a Christian is excused, and that this is one of them, which indeed will not be found in the whole Bible. 2d, *Our want of a frame suitable for the greatness and weightiness of the work*, which speaks sadly against us, but is not to be a ground to neglect the duty, we being commanded to look to the God of the covenant for it.

Upon the other hand, the things which seemed to speak for us, and yield matter of encouragement, that not only the work was the Lord's, but also that we had his call to the same, were, 1st, The many palpable, plain and open breaches of these covenants, are a loud call to renew them. 2d, The undervaluing account that the nations have made of them, is a call to all such as have any respect to the sacred name of the Lord invoke in these covenants, to do their utmost to vindicate them from that disgrace, by showing how high a price and value they put upon them. 3d, The lands enacting the perpetual banishment of these covenants and imposing oaths contrary and opposite to them; which brings double perjury upon the nation, both by disregarding and omitting the performance of this just, lawful and commendable covenant, and by making unjust, sinful and hateful covenants, for opposing the growth and success of Christ's kingdom, even the reformation of these many abuses that have corrupted the holy religion of his institution.

And perjury drawing wrath after it, as a native and necessary fruit and consequent, they that would stand in the gap, to turn away national wrath, cannot otherwise make up the hedge, that the land should not be destroyed, but by renewing and keeping national covenants. 4th, That so many are speaking against them every where, accounting them a conspiracy against royal authority, a popular combination for advancing private ends and interests under the cloak of religion, or at least unnecessary and unprofitable for the end intended by them, binding to things of such a heterogeneous nature, as renders the keeping of them, and keeping within the sphere of our own activity and station inconsistent and impossible, and such things as whereof we now have no occasion, and the like; which is a loud call to us, or any that retain other thoughts of their nature and ends, than the generality do, to speak for them; which cannot be done more fitly, honourably, nor conspicuously any other way than by renewing and observing them. 5th, The practice of the godly in such a juncture of time, as what ours appears to be, is a call and encouraging consideration to set us upon this work: the godly usually in times of great defection from the purity and power of religion, and corruption of the ordinances of God's worship, set about renewing their covenant, thereby to prevent covenant curses, and procure covenant blessings; as we find both in scripture records; 2 Chron. xv. 12, 13. 2 Chron. xxix. 10. 2 Chron. xxxiv. 30, 31. Ezra x. 3. and in our own ecclesiastical history.

And the practice was justified by the success, for most part terminating in some reviving and reformation. 6th, The time being come to such a crisis, that such as would keep the word of Christ's patience cannot any longer do it in a distinguishing way from these that are covenant-breakers, but by renewing covenant, and thereby making a test and trial of the wellwishers to the covenanted interest in the land, is a call to set about this work: in former times the godly held fast this their profession by suffering for their adherence to covenanted duties, resisting unto blood, striving against the sin of covenant-breaking; whereas now our call seems to be more clear to do it, by renewing these covenant-obligations. 7th, The covenants themselves have as it were a loud voice to call us, and all who own their obligation, to set about renewing of them; they call by the justness and

intrinsic goodness of the matter, which is of binding force by virtue of the law of God, prior to any covenant-tye, and by the holiness and excellency of the end, to wit, the reformation and preservation of religion. Yea, the covenant seems to say to us, and to every true hearted son of the church of Scotland, as Job said in another case, "Have pity upon me, O my friends," &c. So says the covenant; have pity upon me all ye that have any respect for me, for church and state have forsaken me.

The 3d thing proposed, was to give some advices and directions for right managing the duty intended. The scope and substance whereof briefly follows,

1st, Such as would make a covenant with God a-right, so as the same may never be broken nor yet forgotten, must labour to know if they be in good terms with the God of the covenant, and with the Mediator of the covenant, if they have sincerely closed with the terms, and acquiesced to the proposals of the covenant of grace; this personal and particular acceptance of Christ in the new covenant, being the only fountain of acceptable entering into national covenants. Hence it concerns all that would be right Covenanters, to search and see how it may be betwixt God and them, because 'tis but a prophanation of the covenant to have the hand and tongue at it, and the heart from it: a well informed head without a reformed heart is not sufficient: a good opinion and likeing of the covenant without a heart and affection to the covenant avails nothing in God's sight.

2d, Such as would rightly renew covenant with God, must be well resolved concerning the motives leading them to covenant; which motives must neither arise wholly from without, nor yet wholly from within, for if these motives arise wholly from without, it discovers a great deal of treachery in the persons covenanting, as not beginning at the heart, not duly considering the inward case of the soul, but being moved from some external considerations, as a name amongst men, or affectation of zeal for public concerns, or such like, if they arise wholly from within, it bewrays much weakness and lowness of spirit, as not being able at the same time both to have a concern about the inward frame of the heart, and eternal estate and condition of the soul, and likewise a zeal for the public good of the nation, and thriving of the work of God and kingdom of Christ. Both which in-

terests ought to be in their due proportion before the eyes of a sound and real Covenanter; a right engager in covenant must be moved thereto, both from a due sense of the strength and power of corruption within, and also from the consideration of the lowness of God's work through defection without.

3d, A right Covenanter must be well resolved concerning the terms of the covenant; that it excludes all coming and going, according to the revolutions of the times, and the ebbing and flowing of worldly interests: One that has given up his name to the Lord in covenant, and called himself by the name of Israel, must not, like the Samaritans, be an Israelite only in a time of Israel's prosperity, but he must be one in adversity too: The things engaged to in the covenant being of an everlasting and permanent duration in their nature, must be lasting also in their observation.

4th, A right renewer of covenant must be well resolved anent the cost and expence of steadfast keeping of covenant. This should be first counted and deliberately resolved upon before engaging, lest after persons have engaged they want sufficiency to finish and fulfil the undertaking; and the Wiseman assures us, it is better not to vow, than to vow and not pay. The covenant may come to require the cost both of doing and suffering to finish it: there must therefore be a resolving upon both, before engaging.

5th, A right Covenanter must be well resolved concerning the separating nature, and the uniting tie and bond of the covenant, for as it distinguisheth between friends and foes, so it unites Covenanters amongst themselves in duties, interests, and concerns. So that they become one society having an identity of common duties and privileges, common crosses and rejoicings; and must rejoice together and weep together.

He closed the Sermon with a twofold advice or exhortation, to two sorts of persons.

1st, To those who had some good opinion of, and some love for the covenant, but yet, were not resolved to join in covenant with us, because of many entanglements in a world; some estate, farm, or place of employment would be forfeited thereby; and hence, though the covenant be, in their opinion, a lawful and commendable engagement, yet not for them; they were in a course inconsistent with

it, and could not be otherwise without foregoing some worldly accommodation. Those he advised to consider the matter duly ; not to engage without a resolution to forsake all interests that might interfere with covenanted duties ; for to engage in the covenant, and yet to walk in a course opposite to it, would be exceeding sinful, but to labour rather after old Jacob's spirit and disposition, who looked to and trusted in the God of the covenant, when he had nothing else to look to ; no outward encouragement, Gen. xxxii. 10. " He had but his staff in his hand when " he passed over Jordan, and the Lord made him to return " with two bands." For if a person could attain Jacob's spirit, name and surname would be lovely in their eyes, covenant and covenanting.

2dly, To these who had put to their hands to many sinful covenants in opposition to this covenant, and such as being in a natural and unrenewed state, in league with sin and Satan, and in covenant with hell and death. These he advised and earnestly obtested to break all these their sinful covenants, to loath and abhor them, and be humbled for them ; and to come and fall in with this covenant, to say in sincerity, that whereas other lords had " too long " had dominion over them, henceforth they would make " mention only of the name of the Lord as their Lord." And that their name should thenceforth be *Jacob*, and their surname *Israel*, and to sign and seal the same with their oath and subscription. This exhortation he enforced by the several calls to the work mentioned before ; and by these two following motives : 1st, Because right entering into and stedfast keeping of this covenant, is the way to a holy life, and a holy life tends to make a holy nation ; for if we would observe this covenant sincerely, uniformly and constantly, we could never be an unholy, and consequently never an unhappy people ; but it should be written as a motto upon our walls and gates, JEHOVAH SHAMMA, *the Lord is there.* 2d, Because the entering rightly into, and due observance of this covenant, would be our strength in the midst of all perplexing thoughts, whether arising from inward corruptions, or from outward temptations or dangers ; the covenant yielded more satisfaction to David when dying, than a royal diadem, a melodious harp, a puissant army, strong cities, a numerous offspring, or any other earthly

comforts could do, when, 2 Sam. xxiii. 5. he supports himself with this, "That tho' his house were not so with God, yet He had made with him an everlasting covenant, well-ordered in all things, and sure." The keeping of this covenant had been to our nation a Samson's lock, whereby we should have been able to oppose all our enemies; whereas the breach of it hath opened a door to all sorts of enemies to creep in amongst us: and hence is verified that which the Lord has threatened his people with for their breach of covenant, Deut. xxviii. 44. that the enemy shall be the head, and his people the tail.

Sermon being closed by prayer, the Acknowledgement of Sins was again read, as preparative to the engaging part; and the minister, in the first place, admonished all such as were guilty of such public steps of defection, as are confessed in the Acknowledgement, to make full and free confession thereof before the congregation, with such a due sense of, and sorrow for these public sins, as might evidence a hearty design of abandoning them, and of adhering more closely to covenanted duties, which accordingly many did, both with respect to the perjurious oaths of the late times, and defections of the present. Because many have made a handle of this, above any other part of the action, to reproach and render the whole of the work contemptible, calling it Jesuitic superstition, enthusiasm, advancing our own confessions into the room of Christ's satisfaction, and expecting pardon upon the score of superficial public acknowledgements.

Therefore to vindicate this part of the work from such groundless calumny, we desire it may be adverted. 1st, That this is a commanded duty, that such as have violate the law and commandments of God, and been guilty of false and unfaithful dealing in his covenant, should unfeignedly confess their iniquity, which, if they do, God is faithful and just to forgive. 2d. That according to the nature of the offence, as the same has been acted secretly or publicly, and is of a secret or public nature and concern, so it ought to be confessed. If the offence be in its nature and way of perpetration a secret sin, known only to God and the person's own conscience, secret repentance sufficeth, nor can the church require any thing else, in regard such sins come not within the sphere of her cognizance. But if the sin be public and national, or only personal, but publicly, acted,

so as the same has been stumbling, scandalous, and offensive to others; then it is requisite, for the glory of God, and good of offended brethren, that the acknowledgement be equally public as the offence. These are *postulata*, that will not need to be proved, but may be taken for granted. But, 3dly, to make it appear, that it is consonant to the practice of the godly, to make public confession of national backslidings, we shall adduce two or three scripture instances. Joshua (chap. vii. verse 19. compared with 11.) commands "Achan, who had broken God's covenant which he commanded Israel," and so brought upon that whole nation the Lord's anger, that he "would give glory to God, by making confession to him." Whence it appears, that such sins as are national in their consequences, and bring national judgments upon a people, ought to be publicly confessed, for turning away these judgments and vindicating the honour of the supreme lawgiver. Ezra x. 1, 2. "Now when Ezra had prayed, and when he had confessed, weeping, and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, women, and children: for the people wept very sore. Verse 2d. And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, we have trespassed against our God, and have taken strange wives of the people of the land. Verse 3d. Now therefore let us make a covenant with our God, to put away all the wives, and such as are born of them. Verse 10. And Ezra the priest stood up and said unto them, ye have transgressed and taken strange wives, to increase the trespass of Israel. Verse 11. Now therefore make confession unto the Lord God of your fathers, and do his pleasure. Verse 12. Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do. Nehem. x. 1. Now in the twenty and first day of this month, the children of Israel were assembled with fasting and with sackcloth, and earth upon them. Verse 2d. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins and the iniquities of their fathers. Verse 3d. And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day, and another fourth part they confessed and worshipped the Lord their

“ God. Acts xix. 18. And many that believed came, and  
 “ confessed, and shewed their deeds.”

These scripture examples (as we conceive) do sufficiently evince, that such public confession, for the substance of it, is not only expedient, but also necessary for such as would renew their covenant with God. As for some circumstances of the manner thereof, neither are we to vindicate them, nor can they justly be charged upon the whole of these who made those confessions; far less upon the minister, who though he exhorted such as were guilty of scandalous defections, to glorify God by a public confession, yet obliged none thereunto *authoritatively*; and such as confessed the sin of their thoughts, or any other sins not scandalous and offensive to others, he exhorted to be serious in mourning over these things secretly before the Lord; but withal told them, that these things are not the subject matter of such a public acknowledgement. Such as were unconcerned in their confessions, and seemed rather to do it from example of others, than from a real and deep sense of their guiltiness before God (as it must not be dissembled, there were too many) he exhorted to attain a sense of the things confessed, and posed their consciences, whether they were convinced of what they pretended to confess. If any was so ignorant and weak in their apprehensions of the nature of right repentance and justification, as to put their acknowledgement of sin in the room of Christ's satisfaction, and to rely thereupon for peace and acceptance with God, as it is alledged they did, it must be owned that they wofully erred in a matter of the highest consequence, but to affix this either upon all in the general, or upon any particular person by name, is against the law of charity, and a judging the heart, which is not obvious to man, but only to God, and so an usurping God's prerogative: wherefore it appears, that the objecting these and other such like things against this duty, is the effect of an impotent malice, and passion against the whole design of the work, which is to shew an evidence of a malignant spirit.

Whereas some have taken occasion to pass injurious reflections upon the minister, because he made confession and acknowledgment of his own personal miscarriages; as tho' he did it with design to please the people, and to excite them to make confession of the things whereof they had no

due sense; and that he should have proposed himself, as an example to the people. Therefore to discover the falsehood of such reports, we must declare plain matter of fact upon this head. The minister did indeed acknowledge his own iniquities in general, with others, and also particular at the entry of the work; but without any design to please party, or person; but only for the glory of God, as himself declared, which if any shall say was but hypocritical self-seeking, we must remit them to the apostle's interrogation, to prepare an answer; *Who art thou, O man, that judgest?* Neither did he say, that he did it to be an example to others, though even in that case, he had not been to be blamed, seeing the best of God's saints, in public employment in church and state, have done the like in public assemblies, as Josiah, Ezra, Nehemiah, in sacred record, and in our church history, the Rev. Mr. John Davidson, who, at the renewing of the covenant, March 30th, 1596, not only exhorted the brethren of the ministry to a serious confession of their sins, but did also make confession of his own, and excited the rest by his example, as is related by Mr. Calderwood in his history of the church of Scotland, page 317. Wherefore seeing he has the command of God, and the example of the most eminent of his saints for his warrant and precedent, he may be perfectly unconcerned, what are the constructions, that such persons, as are indifferent, either about national sins, or judgments, do put upon this action.

The Acknowledgement of Sins being read the minister prayed, confessing therein the sins which had been publicly confessed in the said Acknowledgment, and begging assistance to know and do the duties engaged unto, then the Engagement to Duties was likewise read in the audience of the congregation; where he shewed that the design of these engagements was to accommodate the covenants to our case and circumstances. And advised the mixt multitude to beware of entering into the covenant, unless they were duly resolved concerning the performing of the same, according as our fathers understood it, and as the same was explained and applied to the present condition of things in these engagements. After which the minister having prayed for the gracious presence and assistance of the divine Spirit, to enable us both to engage and perform; commanding those who were to renew their covenant to stand upright, and hold up

their right-hands, he proceeded to the administration of the oath, causing the people to elevate their hands at the end of each article. The covenants being renewed, the minister address himself to these that had entered into covenant, to this purpose. Now you who have renewed your covenant with God must not imagine that you may sit down upon your performance, and rest yourselves as though your work were perfected and finished; nay, but you must consider with yourselves that now it is but beginning; your race is before you, the greatest part of the work is before your hand: covenanting is relative to performing; you must therefore meditate upon and ponder your engagements more now than before; for now you have put a new bond upon your souls, to walk with God in all the ways of new obedience. In order therefore to your performing as you have undertaken; I would put you in mind of several particulars, which you must have much and frequently upon your hearts, and before your eyes.

1st, You must know that a holy life is what becomes covenanters, it is not holiness in name, shew and appearance, but holiness in reality, in truth and substance, that must be interwoven with all your actions and duties; though others should not look to conscience, yet you must; though others slight and neglect religion, you must by no means do it; you must put on a Joshua's generous and holy resolution, "That whatever others do, you and your house will serve the Lord." You must consider upon it, that well-set speeches concerning the covenant, is not what you are principally to study, but well-set hearts; you must shake of laziness as well as hypocrisy.

2d, You must be very regular in your walk; an uniform conversation in the way of holiness is that which greatly adorns a Christian, and consequently a Covenanter. And if you endeavour such a regular course of life, you will not shape yourselves according to the company you fall into. As some have a religion for every company, so they have one for man and another for God, and will be more careful and afraid lest their hypocrisy be discovered by man, than they are afraid to be made manifest to the Lord. But so it must not be with you who have renewed your covenant with the Lord, you must be the same in the closet as in the public assembly, and have a greater regard to the eye of

Jehovah, and the answer of a good conscience, than to the approbation of fellow creatures.

3d, You must be careful to perform all things which you have engaged to, within your sphere and station; but must not go without it: God is a God of order, and as he hath placed the stars in their proper orbs for the order and ornament of the universe, so hath he assigned to Christians their diverse stations, for the beauty, order and union of the church; Christ the Captain of salvation, hath marshalled his soldiers into rank and file, and it were a disordering of his army if any should break their ranks.

4th, You must slight no opportunity of pursuing the ends of your covenants, whatever it may cost you, when occasion offers, suffering must not deter you from it; and if the times be such now as spare both your persons and purses, yet you must not be sparing in your prayers for the reviving of the work of God in the land, which is the very end of covenanting.

5th, You must be careful that you don't forget the covenant; forgetting (as you heard before) is a step towards forsaking, and therefore you must endeavour to have the covenant nearer to you, than the Israelites had it; they had it written upon the posts of their doors, you must have it written upon the tables of your hearts.

6th, You must evidence a great deal of cheerfulness and patience under your crosses and losses, which may occur to you, for your adherence to this your covenant; you must neither weaken your own hands in the discharge of covenanted duties by drooping and discouragement under these crosses, nor stumble others by repining at these losses, or by any carriage and deportment under them, that may import your repenting of what you have now done. And because you are impotent and weak in yourselves, therefore,

7th, You must see that faith be in exercise in all your performances of covenanted duties. If this be wanting you will perform nothing to purpose, "for without faith it is impossible to please God." By this grace you must keep up acquaintance with Christ, and have frequent recourse to him, both for cleansing you from your defilements, when you break the covenant, and for strength to perform what you are obliged to by covenant; both for recovering grace to raise you up when fallen, and for preventing grace, to preserve you from falling, or relapsing again.

8th, That you may be the more active and vigilant in keeping covenant, you must labour to maintain a constant fear of breaking it, and to have a fixed impression of the tremendous threatnings denounced against covenant-breakers; and you must know that all are such in God's account, who satisfy themselves with the form of godliness, denying the power thereof. For this end read and ponder these and the like scriptures.

Lev. xxvi. 25. " And I will bring a sword upon you, that shall avenge the quarrel of my covenant, and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy. Neh. v. 13.——So God shall shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out and emptied. Jer. xi. 3. Cursed be the man, that obeyeth not the words of this covenant, which I commanded your fathers, in the day that I brought them forth——from the iron furnace.

Ezek. xvii. 15. " Shall he prosper? shall he escape that doth such things? or shall he break the covenant and be delivered? Verse 18th, Seeing he hath despised the oath, by breaking the covenant (when lo, he had given his hand) and hath done all these things: he shall not escape. Verse 19th, Therefore thus saith the Lord God, as I live, surely mine oath that he hath despised and my covenant that he hath broken, even it will I recompense upon his own head."

The minister having given these exhortations, closed the day's work with prayer, and singing a part of the 103 Psalm, from the 17th verse to the 19th. And having intimate the time of meeting for more immediate preparation, for the holy communion; putting the people in mind to be preparing for the work, by fervent prayer and supplication, joined with serious and upright self-examination; he dismissed the congregation after the usual form.

This true and unbiaised account of the work, in its design, progress and issue, we have given not to preoccupy false reports only, which we cannot rationally suppose an intire freedom from, unless we fall in with the opposers of our covenanted reformation, and to purchase the good opinion and commendation of men, at the rate of losing the favour

of God. The main end of relating some of the more material heads, scope and argument of the sermon, is, because there are some things handled in them, which behoved to have been insert in this preface, to clear up our motives, and call to the work; which could not be better done, than as the same was cleared then to the people. And this brief relation, though falling short of the matter then delivered, may serve to bring things to the memories of those that found sweet satisfaction in hearing them in the public. As for what may be the observations of censorious critics, either of the sermons in particular, or the work in general, we are perfectly unconcerned about them, being we equally value their approbation, or disapprobation; providing true matter of fact be not misrepresented, and so truth injuriously wronged. Nor are we willing here to make any observations of our own concerning the issue and on-carrying of the work, though all the godly there present ought to observe the Lord's gracious assistance and favour, (so far as they found the same afforded to themselves, or displayed in others) lest we may either be in danger to diminish the grace of God by complaining, or incur the suspicion of self-flatterers by commending; but shall leave it to the judgment of such as were then present, and the candid interpretation of others, that may read this preceeding account thereof.

There have been many objections made against the *design*, *matter* and *form* of the *covenants*, more against subjects covenanting to defend the purity, and promote the reformation of religion, without the royal concurrence of their sovereign princes; most of all against private persons entering into covenant, or renewing thereof, for the said end, without the general concurrence of the representative body of the church and state. These which concern the former two, have been fully answered by the greatest of our reformers, whose piety and learning set them sufficiently above the snarling censures of whatsoever cavilling pens or tongues; As for what are made against the last, they are also answered better than we can pretend to do, in the analysis upon the 29th chapter of Deuteronomy, prefixed to the National and Solemn League and Covenant, renewed at Lesmahego. Whereunto we refer the reader. Only because that book may not be at hand to every one, that would desire these objections solved, we shall here transcribe the answers to two or three of the

most material of those objections, making but small (if any) variation from the author's words.

*Object.* 1. ' In all the national covenants, whereof we read  
' in scripture, there was still the concurrence of either the  
' sovereign authority then in being, or at least of the Cap-  
' tains, Elders, Officers, and Heads of the tribes; And  
' therefore, it cannot be done by private subjects, without  
' either royal, or parliamentary authority.'

*Ans.* Certainly the obligation of the covenant, held forth Deut. xxix. 10, 11, 12. being so extensive, as to reach all the members of church and common wealth, of all qualities, ranks, vocations, ages, sexes, is to be understood *positively*, that all these are obliged to enter into covenant, but not *negatively*, that without any of these the covenant should not be entered into. The motives mentioned are to the small, as well as the great; and without them, as well as with them; the articles of it, and the keeping and doing them, common to both alike: The relation that the small and meaner sort of people have to God (the other contracting party) is the same that the nobles and great ones have, and the privileges of it, to be established as a people unto himself, and to have him for their God, do no more belong to the one than to the other; And consequently, the small may renew it, as well as the great; but not nationally to bind the whole nation formally, to which indeed the concurrence of the representatives is necessary. As for precedents of this practice, see them above, in the narrative of the sermons, [page 12.]

*Object.* 2. ' This covenant having been disclaimed by the  
' father, and made void by law, never again revived by au-  
' thority of parliament, nor the law rescinded by which it  
' was declared not obligatory; is therefore of no binding  
' force upon us, who have never personally sworn it, and to  
' renew it, and bring ourselves under the bond of it, when  
' we are free, without the concurring or imposing authority  
' of our rulers, is high presumption in private subjects.'

*Ans.* If any engagements can be supposed binding to posterity, certainly national covenants to keep the commandments of God, and to adhere to his institutions, must be of that nature. It cannot be denied, that several obligations do bind to posterity; such as public promises with annexation of curses to the breakers, Neh. v. 12, 13. Thus,

Joshua's adjuration did oblige all posterity, never to build Jericho, Josh. vi. 26. And the breach of it did bring the curse upon Hiel the Bethelite, in the days of Ahab. 2dly, Public vows, Jacob's vow, Gen. xxviii. 21. did oblige all his posterity, virtually comprehended in him, Hof. xii. 4. The Rehabites found themselves obliged to observe the vow of their forefather Jonadab, Jer. xxxv. 6, 14. for which they were rewarded and commended. Public oaths do oblige posterity: Joseph took an oath of the children of Israel, to carry up his bones to Canaan, Gen. l. 25. which did oblige posterity some hundred years after. Exod. xiii. 19. Josh. xxiv. 32. National covenants with men before God, do oblige posterity, as Israel's covenant with the Gibeonites, Josh. ix. 15, 19. The breach whereof was punished in the days of David, 2 Sam. xxi. 1. Especially National Covenants with God, before men, about things moral and objectively obliging, are perpetual; and yet more especially (as Grotius observes) when they are of an hereditary nature, i. e. when the subject is permanent, the matter moral, the end good, and in the *form* there is a clause expressing their perpetuity.

All which ingredients of perpetual obligations are clear in Scotland's Covenants, which are *national promises*, adjuring all ranks of persons, under a curse, to preserve and promote reformation according to the word of God, and extirpate the opposite thereof. *National vows*, devoting the then engaging, and succeeding generations to be the Lord's people, and walk in his ways. *National oaths*, solemnly sworn by all ranks, never to admit of innovations, or submit to usurpations contradictory to the word of God. *National covenants*, wherein the king, parliament, and people did covenant with each other, to perform their respective duties, in their several places and stations, inviolably to preserve religion and liberty: Yea more, *national laws*, solemnly ratified by king and parliament, and made the foundations of the people's compact with the king, at his inauguration: And finally they are *national covenants with God*, as party contracting, to keep all the words of his covenant. The subject or parties contracting are permanent, to wit, the unchangeable God, and the kingdom of Scotland (the same may be said of England and Ireland) which, whilst it remains a kingdom, is still under the obligation of these cove-

vants. The *matter* is *moral* antecedently and eternally binding, albeit there had been no formal covenant: the *ends* of them perpetually good, to wit, *the defence of the true reformed religion, and the maintainance of the King's Majesty's person and estate* (as is expressed in the National Covenant) *the glory of God, the advancement of the kingdom of our Lord Jesus Christ; the honour and happiness of the King's Majesty, and his posterity, and the public liberty, safety, and peace of the kingdoms*, as it is expressed in the Solemn League. And in the *form* of them there are clauses expressing their perpetuity. In the National Covenant it is said, *that the present and succeeding generations in this land, are bound to keep the foresaid National Oath and Subscription inviolable.* And in the Solemn League, Article 1. *That we and our posterity after us, may, as brethren, live in faith and love.* And Art. 5. *That they may remain conjoined in a firm peace and union, to all posterity.*

We may add also, the sanctions of rewards and punishments descending to posterity, prove the obligation perpetual. Which is, alas! too visible in our case, as to the punishments inflicted for the breach of our covenants, and like to be further inflicted, if repentance prevent not, so that as we have been a taunting proverb, and an hissing, for the guilt, we may look to be made a curse and an execration, for the punishment of it. The distinction which some make use of to elude this obligation, 'That suppose they be materially bound, yet seeing they have not sworn the covenants personally, they are not formally bound,' is both false and frivolous; for our father's oath having all the foresaid qualifications, binds us formally as an oath, though we have but virtually-sworn it; and whether the obligation be material or formal, implicate or explicate, it is all one in God's sight, if it be real, seeing even virtual obligations have frequently derived rewards and punishments upon the head of the observers or breakers of them, as well as formal. Seeing then the obligation of the covenant upon us is evident to a demonstration, it cannot in justice be called a rebellious action, against lawful authority, to declare in our station, that we believe so much, and resolve to practice accordingly. It is indeed too true, that the wicked laws enacting the perpetual breaches of these covenants, have never been rescinded; but seeing they are wicked, and opposite to the

commandment and covenant of the Lord, the supreme legislator, they are naturally void and null, and have been still so esteemed by us.

*Object.* 3. 'Albeit the National Covenant should be granted to be binding upon us the people of Scotland, and therefore may be renewed: yet, to renew the Solemn League with England and Ireland, as matters now stand, is ridiculous and impossible.'

*Ans.* This objection is partly answered before in the Sermons, [page 19.] and may be further cleared, if we consider, that the Solemn League and Covenant may be taken under different respects, *either as a league amongst men, or as a covenant between God and men*, in the former sense, as it notes a *league offensive and defensive* made betwixt the collective bodies of these kingdoms, 'tis certain it cannot be taken by us, who are but a poor insignificant handful of people, far from any authority, or influence in church or common-wealth; the collective and representative body of the three kingdoms, having basely abandoned their covenant with God, and united in a sinful compact opposite thereunto; so that to make a league with England or Ireland in this sense, were to enter into a sinful confederacy with *apostate covenant-breakers*; but in the latter acceptance, as it is a *covenant with God*, not as a witness only, but also as a *party contracting*, there is no absurdity, or impossibility, why Scotland, or any part thereof, may not renew it, obliging themselves by a solemn vow, to perform what they are bound to antecedently by the law of God. And if it be considered as an association, it respects those only, who now do, or hereafter shall, adhere unto it, whether here, or in the other two kingdoms. Hence the words in the *preamble* of the Solemn League and Covenant, expressing the several ranks, and the extent of the Covenanters, were not read at the renewing of it at Douglask; because we own ourselves to be under a league with none, but such as own the covenanted Reformation, these, and these only, we heartily embrace as our colleagues, into the dearest and nearest bonds of Christian union and fellowship, according to this League and Covenant.

As the revolt of the ten tribes from the true religion and covenant of the Lord their God, hindered not the godly of Judah, nor the small party that joined in the sincere worship

of God, out of Ephraim and Manasseh, to renew their covenant under the auspicious reigns of Aſa, Hezekiah, Joſiah; Nor did the horrid apoſtacy of the Sectarian party in England impede our ancestors to renew this Solemn League and Covenant in Scotland, Anno 1649; So neither can the defection of the generality of the three kingdoms, which is to be bewailed (if poſſible) with tears of blood, hinder us from teſtifying our adherence to the covenant, or invalidate what we have done therein.

*Object. 4.* ' Albeit the action ſhould be granted to be for  
' the main, lawful and right, yet it was moſt unſeaſonable to  
' undertake it at ſuch a time, when the parliament and mi-  
' niſtry is compoſed of a ſet of men, that evidences no good  
' affection to the preſent eſtabliſhed church in Scotland, who  
' will be ready to interpret the action of a few immoderately  
' and unſeaſonably zealous people, as the deed of the whole  
' Preſbyterians in Scotland, and ſo make a handle thereof  
' againſt them, to impoſe upon them ſome new burdens; or  
' to take ſuch meaſures as will effectually put a ſtop to the  
' more general renovation thereof throughout the land.'

In answer to this objection, we ſhall only deſire the gentlemen that make it, to remember, That now for the ſpace of 24 years they have been crying, the time is not come wherein we ſhould ſet about covenant-renewing; one while they have pretended that the time was not ſeaſonable, becauſe ſuch as were in authority were friends to the church; and it would look like a ſuſpecting of their integrity, to enter into covenant for defence and reformation of religion, as if they would not ſhow themſelves active enough for theſe ends; and prove an irritation to them to turn enemies to Preſbyterian government; it would cauſe them think the Preſbyterians to be a people of indiſcreet and ungovernable zeal, and ſo diſguſt them at the eſtabliſhment; Another while they excuſe themſelves from this duty, becauſe theſe in authority are unfriendly to the Preſbyterian eſtabliſhment; They muſt walk cautiously now, and manage prudently, leſt they give any umbrage to Jacobites and Episcopopians to repreſent them ill at court, and ſo occaſion the overthrow of the great ſecurity, founded in the Union Treaty. Formerly they needed not renew the covenant, becauſe religion was not in danger; Now they dare not attempt to do it, becauſe it is; they muſt wait till a well affected parliament and

good counsellors set it out of danger again, and then they will not need to covenant for its safety. These shifts are too shrewd discoveries of neutrality in this cause. 'Tis to be feared that the godly have too long been hood-winked with such frivolous pretexs; and 'tis high time for every one that has the low case of the work of God in the land at heart, to be awakened to renew their covenant with God and keep the same. The motives and calls to the work above mentioned will sufficiently (we hope) demonstrate the seasonableness of it. But if there was a defect as to the seasonableness, it was not because it was so soon set about, but because it was no sooner.

We shall not dwell any longer upon these and the like objections; There will not want mountains of difficulties in the way, till such time as the Lord coming by his Spirit in a day of his power, shall be pleased to level them and say, "What art thou, O great mountain, before Zorobabel? "Thou shalt become a plain." In that day (we doubt not) there shall be a willing people to enter into covenant with the Lord, even a perpetual covenant, that shall not be forgotten. But in the mean time they would do well to consider the hazard they bring themselves into, who wilfully raise objections against the covenant, because they are unwilling to enter into it, or be bound by it.

It may be some will desiderate an account of the other *solemn holy action*, that followed upon the back of this, in regard there were some circumstances in it not so ordinary, in this church in former times, because of the paucity of public instruments; But neither do we think it needful to give any large account of it nor will it fall so properly into this preface, which concerneth only national covenanting, and it is like the reader's patience is too far transgressed upon already; nor was there any *substantial*, or *formal* difference betwixt it, and the comely order of the church of Scotland, observed in our purest times of reformation, in the celebration of that sacred ordinance, except what in the form arose from the circumstances we were in, and the reason now mentioned. The work was awful and great, the persons employed about it, few and insignificant in their own eyes, as well as mean in the eyes of others, and hence the Lord's power and grace was the more conspicuous, who (we must not dissemble it) was present to the sensible experience of

many, sealing instruction upon the hearts of some, and granting strengthening and confirming grace to others, for which he ought to have all the glory.

But because there has been (as we are informed) no small clamour raised anent some expressions used in debarring the ignorant and scandalous from the holy table of the Lord; *That the Minister should have unreasonably and presumptuously excommunicate the Queen and Parliament, and the whole Ministers of the established church of Scotland;* Therefore we shall here insert the very words relating to that affair, as they were uttered by him without any alteration. In warning the ignorant, scandalous and profane to beware of presuming to approach to the holy table of the Lord, the Minister observed (as the manner is) the order of the decalogue, where, in the sins forbidden in the second commandment, as they are enumerate by the very reverend the Assembly of Divines sitting at Westminster, in their humble advice concerning a Larger Catechism, we find these amongst others, ‘ All devising, counselling, commanding, using and any ways approving any religious worship not instituted by God himself; tolerating a false religion.——All superstitious devices, corrupting the worship of God, adding to it, taking from it, whether invented and taken up of ourselves, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, or any other pretence whatsoever.’ Hence he expressed himself in these words, ‘ I debar and excommunicate from this holy table of the Lord, all devisers, commanders, users or approvers of any religious worship not instituted by God in his word, and all toleraters and countenancers thereof; And by consequence, I debar and excommunicate from this holy table of the Lord, Queen and Parliament, and all under them, who spread and propagate, or tolerate a false superstitious worship, ay and until they repent.’ And in relation to the opposing of the covenants and work of reformation, he had these words, ‘ I excommunicate and debar all who are opposers of our Covenants, and covenanted Reformation, and all that have taken Oaths contrary to our Covenants, and such particularly as are takers of the Oath of Abjuration, whether Ministers or others, until they repent.’

That this was no presumptuous and rebellious arrogance,

is evident because the sins, for which he debarred Queen and Parliament, and all others guilty of them, are proven from scripture to be gross breaches of God's law, and every violation thereof persisted in, without repentance is a sufficient cause (in the opinion of Protestant Divines) to debar and exclude from the Lord's table. Now 'tis certain that even these Ministers of the established church, who make such obloquy against the work for this particular, do the same thing in effect every time that they administer this ordinance, for (as can be proved, if they please to require it, or do deny it) they excommunicate from the table all guilty of such sins, as are forbidden in the second commandment, according as they are specified in the foresaid Catechism; And so by an infallible consequence they excommunicate the Queen and Parliament, who are grossly guilty of the most of them; only they have not the courage, ingenuously and freely to own and express the consequence, but that it follows natively and necessarily from the premises, even according to their own principles, they will never be able to ~~to~~ disprove.

Now Reader, Thou hast a just and true account, so far as was necessary, of our poor weak endeavours in this matter, which we hope will at least stand as a witness and testimony (without arrogance we desire to speak it) against the apostacy of some, and indifferency of others, who should have been to us as the *he-goats before the flock*, in paving our way to Zion, but are rather *making to themselves captains* to carry us back to Babylon, and pollute our land with idolatry and superstition; and as a pledge to posterity, that the Lord has not yet utterly deserted the land; though we rather wish (if so it may consist with his holy purpose, *who is wonderful in counsel, and excellent in working*) That it might tend to excite some to bethink "whence they have fallen, and repent, and to do their first works, lest the Lord come quickly, and utterly remove his candlestick from us." And engage them to renew these Covenants in a more public way, and prosecute the ends of them with more zeal, fidelity and constancy, "that the Lord may yet delight to dwell amongst us, make our judges peace, and our exactors righteousness," and make us to be called Hephzibah, and our land Beulah.

To fill up the vacancy of this page, the Reader may please, to cast his eye upon the following passages, quoted from the writings of some of the ablest Divines, wherewith these kingdoms have been blessed, since the first reformation from Popery; wherein he will see, how far different an opinion they have entertained of the Covenant, from what are the thoughts of the learned Latitudinarians of our age.

*A Testimony to the truth of JESUS CHRIST and to our Solemn League and Covenant, &c. subscribed by the ministers of Christ, within the province of London, December 14th, 1649. Head IV.*

‘ In order unto reformation and defence of religion, with-  
 ‘ in these three kingdoms, we shall never forget, how so-  
 ‘ lemnly and cheerfully the Solemn League and Covenant  
 ‘ was sworn with hands lifted up to the most high God.  
 ‘ ——— We were, and are abundantly satisfied, that our  
 ‘ Solemn League and Covenant of September 27th, 1643.  
 ‘ is not only warrantable for the matter of it, and manner of  
 ‘ entering into it, but also of such excellency and importance,  
 ‘ ——— That it will be very hard in all points, to parallel  
 ‘ it; and therefore as we did sincerely swear this covenant  
 ‘ with God, with all our heart, and with all our soul, much  
 ‘ rejoicing at the oath, with a true intention to perform it,  
 ‘ and not for promoting any politic design; so we do believe  
 ‘ and profess to the world, that we still stand as firmly en-  
 ‘ gaged to the real performance of it, with our utmost en-  
 ‘ deavours, as at the first taking of it; and that it is not in  
 ‘ the power of any person or persons on earth, to dispense  
 ‘ with it, or absolve from it.

*The harmonious consent of the ministers of the county Palatine of Lancaster with their reverend Brethren the ministers of the province of London. Head V.*

‘ We shall never forget how solemnly it (the solemn league  
 ‘ and covenant) was sworn, and what rejoicing there was at  
 ‘ the oath, sundry at the taking of it weeping for joy; and  
 ‘ when the covenant was thus taken, we thought with our-  
 ‘ selves, that surely now the crown is set upon England’s  
 ‘ head: We judged the day of entering into this covenant,  
 ‘ to be England’s coronation-day, as it was the day of the  
 ‘ gladness of our hearts.





THE  
NATIONAL COVENANT;

OR THE  
CONFESSION of FAITH of the Kirk of Scotland;

*Subscribed at first by the King's Majesty and his Household, in the year of God, 1580: Thereafter, by persons of all ranks, in the year 1581: By Ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed again by all sorts of persons in the year 1590, by a new Ordinance of Council, at the desire of the General Assembly, with a Band for the maintainance of the true religion, and the King's person: And subscribed in the year 1638, by the Noblemen, Barons, Gentlemen, Burgesse, Ministers, and Commons, then under-subscribing; together with their resolution and promises for the causes after specified, to maintain the True Religion, and the King's Majesty, according to the Confession aforesaid, and Acts of Parliament; And upon the supplication of the General Assembly to his Majesty's High Commissioner, and the Lords of his Majesty's honourable Privy Council. Subscribed again in the year 1639, by Ordinance of Council, and Acts of General Assembly, &c. &c. The tenor whereof here followeth,*

**W**E All, and every one of Us underwritten, protest, That, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the word and Spirit of God: And therefore we believe with our hearts, confess with our

mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed; and defended by many and sundry notable kirks and realms, but chiefly by the *Kirk of Scotland, and sometimes by the King's Majesty, and the three Estates of this realm*, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publicly confirmed by sundry Acts of Parliaments, and now of a long time have been openly professed by the King's Majesty, and whole body of this realm both in burgh and land. To the which Confession and form of religion we willingly agree in our own consciences in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the word of God and kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrate, and consciences of men: All his tyrannous laws made upon indifferent things against our Christian liberty: His erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, and his blessed evangel: His corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments: His five bastard sacraments; with all his rites, ceremonies and false doctrine, added to the ministration of the true sacraments, without the word of God: His cruel judg-

ment against infants departing without the sacrament: His absolute necessity of baptism: His blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men: His dispensations with solemn oaths, perjuries, and decrees of marriage forbidden in the word: His cruelty against the innocent divorced: His devilish mass: His blasphemous priesthood: His profane sacrifice for the sins of the dead and the quick: His canonization of men; calling upon angels or saints departed; worshipping of imagery, relics and crosses; dedicating of kirks, altars, days; Vows to creatures: His purgatory, prayers for the dead; praying or speaking in a strange language; with his processions and blasphemous litany, and multitude of advocates or mediators: His manifold orders, auricular confession: His desperate and uncertain repentance: His general and doubtful faith; his satisfactions of men for their sins: His justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations: His holy water, baptizing of bells, conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith: His worldly monarchy, and wicked hierarchy: His three solemn vows, with all his shavellings of sundry sorts: His erroneous and bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody bond, conjured against the kirk of God.

And finally, we detest all his vain allegories, rights, signs, and traditions brought into the kirk, without or against the word of God, and doctrine of this true reformed kirk; To the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: Promising and swearing by the *Great Name of the Lord our God*, that we shall

continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same according to our vocation and power, all the days of our lives, under the pains contained in the law, and danger both of body and soul, in the day of God's fearful judgment: And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments in the kirk deceitfully against their own consciences, minding thereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk, and afterwards, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus.

We therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his kirk, protest, and call, *The Searcher of all hearts for witness*, that our minds and hearts, do fully agree with this our *Confession, Promise, Oath and Subscription*, so that we are not moved with any worldly respect, but are persuaded only in our own consciences, through the knowledge and love of God's true religion, printed in our hearts by the Holy Spirit, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our religion and kirk, doth depend upon the safety and good behaviour of [the \* King's Majesty,] as upon a comfortable instrument of God's mercy, granted to this country, for the maintaining of this kirk, and ministration of justice amongst us, we protest and promise with our hearts under the same oath, hand-write, and pains, that we shall defend [his † person and authority, ] with our goods, bodies and lives,

\* The lawful supreme Magistrate.

† The persons and authority of such, when God of his mercy shall grant them to us.

in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies within this realm, or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ: To whom with the Father, and the Holy Spirit, be all honour and glory eternally.

Likeas, many Acts of Parliament not only in general do abrogate, annul and rescind all laws, statutes, acts, constitutions, canons, civil or municipal, with all other ordinances and pratique penalties whatsoever, made in prejudice of the true religion and professors thereof; Or, of the true kirk-discipline, jurisdiction, and freedom thereof; Or in favours of idolatry and superstition; Or of the Papistical kirk: As Act 3. Act 13. Parl. 1. Act 23. Parl. 11. Act 114. Parl. 12. of K. James VI. That Papistry and superstition may be utterly suppressed, according to the intention of the Acts of parliament, repeated in the 5. Act Parl. 20. K. James VI. And to that end they ordain all Papists and priests to be punished with manifold civil and ecclesiastical pains, as adversaries to God's true religion, preached, and by law established within this realm, Act 24. Parl. 11. K. Ja. VI. As common enemies to all Christian government, Act 18. Parl. 16. K. Ja. VI. As rebellers and gain-standers of our sovereign Lord's authority, Act 47. Parl. 3. K. Ja. VI. and as idolaters, Act 104. Parl. 7. K. Ja. VI. But also in particular, by and attour the Confession of Faith, do abolish and condemn the Pope's authority and jurisdiction out of this land, and ordains the maintainers thereof to be punished, Act 2. Parl. 1. Act 51. Parl. 3. Act 106. Parl. 7. Act 114. Parl. 12. K. James VI. do condemn the Pope's erroneous doctrine, or any other erroneous doctrine repugnant to any of the articles of the true and Christian religion, publicly preached, and by law established in this realm; and ordains the spreaders and makers of

books or libels, or letters, or writs of that nature, to be punished, Act 46. Parl. 3. Act 106. Parl. 7. Act 24. Parl. 11. K. James VI. do condemn all baptism conform to the Pope's kirk, and the idolatry of the mass; and ordains all sayers, wilful hearers, and concealers of the mass, the maintainers and refetters of the priests, Jesuits, trafficking Papists, to be punished without any exception or restriction, Act 5. Parl. 1. Act 120. Parl. 12. Act 164. Parl. 13. Act 193. Parl. 14. Act 1. Parl. 19. Act 5. Parl. 20. K. James VI. do condemn all erroneous books and writs, containing erroneous doctrine against the religion presently professed, or containing superstitious rites and ceremonies Papistical, whereby the people are greatly abused; and ordains the home-bringers of them to be punished, Act 25. Parl. 11. K. James VI. do condemn the monuments and dregs of the bygone idolatry, as going to crosses, observing the festival days of Saints, and other superstitious and Papistical rites, to the dishonour of God, contempt of true religion, and fostering of great error among the people; and ordains the users of them to be punished for the second fault, as idolaters, Act 104. Parl. 7. K. James VI.

Likeas, many acts of parliament are conceived for maintainance of God's true Christian religion, and the purity thereof in doctrine and sacraments of the true church of God, the liberty and freedom thereof, in her national, synodal assemblies, presbyteries, sessions, policy, discipline and jurisdiction thereof, as that purity of religion and liberty of the church was used, professed, exercised, preached and confessed according to the reformation of religion in this realm. As for instance, the 99th Act, Parl. 7. Act 23. Parl. 11. Act 114. Parl. 12. Act 160. Parl. 13. of K. James VI. Ratified by the 4 Act of K. Charles. So that the 6 Act, Parl. 1. and 68 Act, Parl. 6, of K. James VI. in the year of God 1579, declares the ministers of the blessed evangel, whom God of his mercy had raised up, or hereafter should raise, agreeing with

them that then lived in doctrine, and administration of the sacraments, and the people that professed Christ, as he was then offered in the evangel, and doth communicate with the holy sacraments, (as in the reformed kirks of this realm they were publicly administrate) according to the Confession of Faith, to be the true and holy kirk of Christ Jesus within this realm, and decerns and declares all and sundry, who either gainsays the word of the evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the year of God 1560, specified also the first parliament of K. James VI. and ratified in this present parliament, more particularly do specify, or that refuses the administration of the holy sacraments as they were then ministered, to be no members of the said kirk within this realm, and true religion, presently professed, so long as they keep themselves so divided from the society of Christ's body: and the subsequent Act 69, Parl. 6, of K. James VI. declares, that there is none other face of kirk, nor other face of religion, that was presently at that time, by the favour of God established within this realm, which therefore is ever stiled, *God's true religion, Christ's true religion, the true and Christian religion, and a perfect religion.* Which by manifold acts of parliament, all within this realm are bound to subscribe the articles thereof, the Confession of Faith, to recant all doctrine and errors, repugnant to any of the said articles, Act 4, and 9, Parl. 1. Act 45, 46, 47. Parl. 3. Act 71, Parl. 6. Act 106, Parl. 7. Act 24, Parl. 11. Act 123, Parl. 12. Act 194, and 197, Parl. 14. of K. James VI. and all magistrates, sheriffs, &c. on the one part are ordained to search, apprehend and punish all contraveeners; for instance, Act 5, Parl. 1. Act 104, Parl. 7. Act 25, Parl. 11. K. James VI. and that notwithstanding of the King's Majesty's licence to the contrary, which are discharged and declared to be of no force, in so far as they tend in any ways, to the prejudice and hinder

of the execution of the acts of Parliament against Papists and adversaries of true religion, Act 106, Parl. 7. K. James the VI. On the other part, in the 47 Act Parl. 3. K. James VI. It is declared and ordained, seeing the cause of God's true religion, and his Highness' authority are so joined, as the hurt of the one is common to both; and that none shall be reputed as loyal and faithful subjects to our sovereign Lord, or his authority, but be punishable as rebellers and gainstanders of the same, who shall not give their confession, and make their profession, of the said true religion, and that they who after defection shall give the confession of their faith of new, they shall promise to continue therein, in time coming, to maintain our sovereign Lord's authority, and at the uttermost of their power to fortify, assist, and maintain the true preachers and professors of Christ's evangel, against whatsoever enemies and gainstanders of the same: and namely against all such (of whatsoever nation, estate, or degree they be) that have joined, and bound themselves, or have assisted, or assists to set forward, and execute the cruel decrees of Trent, contrary to the preachers and true professors of the word of God, which is repeated word by word in the article of pacification at Perth the 23d of February, 1572, approved by Parliament the last of April, 1573, ratified in Parliament, 1587, and related, Act 123, Parl. 12, of K. James VI. with this addition, that they are bound to resist all treasonable uproars and hostilities raised against the true religion, the King's Majesty, and the true professors.

Likeas all lieges are bound to maintain the King's Majesty's royal person, and authority, the authority of Parliaments, without the which neither any laws, or lawful judicatories can be established, Act 130, Act 131, Parl. 8, K. James VI. and the subjects liberties, who ought only to live and be governed by the King's laws, the common laws of this realm allenarly, Act 48, Parl. 3. K. James I. Act 79, Parl.

6, K. James IV. repeated in the Act 131. Parl. 8, K. James VI. Which, if they be innovated or prejudged, the commission anent the union of the two kingdoms of Scotland and England, which is the sole Act of the 17 Parl. of K. James VI. declares such confusion would ensue, as this realm could be no more a free monarchy, because by the fundamental laws, ancient privileges, offices and liberties of this kingdom, not only the princely authority of his Majesty's royal descent hath been these many ages maintained, but also the people's security of their lands, livings, rights, offices, liberties, and dignities preserved, and therefore for the preservation of the said true religion, laws, and liberties of this kingdom, it is statute by the 8 Act, Parl. 1. repeated in the 99 Act, Parl. 7. ratified in the 23 Act, Parl. 11. and 114 Act, Parl. 12. of K. James VI. and 4 Act of K. Charles. That all kings and princes at their coronation and reception of their princely authority, shall make their faithful promise by their solemn oath in the presence of the eternal God, that enduring the whole time of their lives; they shall serve the same eternal God to the uttermost of their power, according as he hath required in his most holy word, contained in the Old and New Testaments. And according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his holy word, the due and right ministration of the sacraments now received and preached within this realm (according to the Confession of Faith) and shall abolish and gainstand all false religion contrary to the same, and shall rule the people committed to their charge, according to the will and command of God, revealed in his foresaid word, and according to the laudable laws and constitutions received in this realm, no ways repugnant to the said will of the eternal God; and shall procure, to the uttermost of their power, to the kirk of God and whole Christian people, true and perfect peace in all time coming: And

that they shall be careful to root out of their empire all heretics, and enemies to the true worship of God, who shall be convicted by the true kirk of God, of the foresaid crimes, which was also observed by his Majesty \* at his coronation in Edinburgh 1633, as may be seen in the order of the coronation.

In obedience to the commandment of God, conform to the practise of the godly in former times, and according to the laudable example of our worthy and religious progenitors, ————— which was warranted also by Act of Council, commanding a general bond to be made and subscribed by his Majesty's subjects, of all ranks, for two causes: one was, for defending the true religion, as it was then reformed, and is expressed in the Confession of Faith above mentioned, and a former large Confession established by sundry acts of lawful General Assemblies, and of Parliament, unto which it hath relation, set down in public Catechisms, and which had been for many years with a blessing from heaven, preached and professed in this kirk and kingdom, as God's undoubted truth, grounded only upon his written word. The other cause was, for maintaining the King's Majesty, his person, and estate: The true worship of God and the King's authority, being so straitly joined, as that they had the same friends, and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that the present and succeeding generations in this land, are bound to keep the foresaid national oath and subscription inviolable. We ————— under subscribing, considering divers times before, and especially at this time, the danger of the true reformed religion, ————— and of the public peace of the kingdom: by the manifold innovations and evils generally contained, and particularly mentioned in

\* King Charles the I.

supplications, complaints, and protestations, \* do hereby profess, and before God, his angels, and the world, solemnly declare, that, with our whole hearts we agree and resolve, all the days of our life, constantly to adhere unto, and to defend the foresaid true religion, and (forbearing the practice of all novations, already introduced in the matters of the worship of God, or approbation of the corruptions of the public government of the kirk, or civil places and power of kirkmen; † till they be tried and allowed in free assemblies, and in Parliaments) to labour by all means lawful to recover the purity and liberty of the gospel, as it was established and professed before the foresaid novations: and because after due examination, we plainly perceive, and undoubtedly believe, that the innovations and evils contained in our supplications, complaints, and protestations || have no warrant of the word of God; are contrary to the articles of the foresaid Confessions, to the intention and meaning of the blessed reformers of religion in this land, to the above-written Acts of Parliament, and do sensibly tend to the re-establishing of the Popish religion and tyranny, and to the subversion and ruin of the true reformed religion, and of our liberties, laws and estates: We also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid novations and evils, no less than if every one of them had been expressed in the foresaid Confessions, and that we are obliged to detest and abhor them, amongst other particular heads of Papistry abjured

\* Remonstrances, declarations, and testimonies of old, and of late.

† Or any other corruptions thereof, Prelatic or Erastian, either tried or to be tried, such as indulgence, the toleration, the magistrates appointing fasts without advice and consent of the church, dissolving assemblies, &c.

|| Remonstrances, declarations and testimonies.

therein: And therefore from the knowledge and conscience of our duty to God, (to \* our King and country,) without any worldly respect or inducement, so far as human infirmity will suffer, wishing a further measure of the grace of God for this effect, we promise, and swear by the *great name of the Lord our God*, to continue in the profession and obedience of the foresaid religion: that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the uttermost of that power that God hath put in our hands, all the days of our life: and in like manner, with the same heart, we declare before God and men, that we have no intention nor desire to attempt any thing that may turn to the dishonour of God, or to the diminution of [the † King's] greatness and authority: but on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our means and lives, stand to the defence of [our || dread sovereign, the King's Majesty, his person, and authority,] in the defence and preservation of the foresaid true religion, liberties and laws of the kingdom: as also to the mutual defence and assistance, every one of us of another in the same cause, of maintaining the true religion and [his † Majesty's] authority, with our best council, our bodies, means, and whole power, against all sorts of persons whatsoever. So that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to every one of us in particular. And that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, allurements, or ter-

\* To righteous governors, (when obtained) and to our country.

† The lawful supreme Magistrate's.

|| The persons and authority of sovereigns, having the qualifications which the scriptures require.

‡ The lawful supreme Magistrate's.

ror from this blessed and loyal conjunction, nor shall cast in any let or impediment, that may stay or hinder any such resolution as by common consent shall be found to conduce for so good ends. But on the contrary, shall, by all lawful means, labour to further and promote the same, and if any such dangerous and divisive motion be made to us by word or write, we; and every one of us, shall either suppress it, or if need be shall incontinent make the same known, that it may be timeously obviated: neither do we fear the foul aspersions of rebellion, combination, or what else our adversaries from their craft and malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true worship of God, the majesty of [ || our King, ] and peace of the kingdom, for the common happiness of ourselves, and the posterity.

And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription we join such a life and conversation, as beseemeth Christians, who have renewed their covenant with God; we, therefore faithfully promise, for ourselves, our followers, and all other under us, both in public, in our particular families and personal carriage, to endeavour to keep ourselves within the bounds of Christian liberty, and to be good examples to others of all godliness, soberness and righteousness, and of every duty we owe to God and man. And that this our union and conjunction may be observed without violation, we call the living God the searcher of our hearts to witness, who knoweth this to be our sincere desire, and unfeigned resolution, as we shall answer to Jesus Christ, in the great day, and under the pain of God's everlasting wrath, and of infamy, and loss of all honour and respect in this world: Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this

|| Lawful supreme Magistrates.

end, and to bless our desires and proceedings with an happy success, that religion and righteousness may flourish in the land, to the glory of God, the honour of [our King \*] and peace and comfort of us all. In witness whereof we have subscribed with our hands all the premises, &c.

The Article of this Covenant, which was at first subscription † referred to the determination of the General Assembly, being determined, and thereby the five Articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this kirk, we subscribe according to the determination foresaid.

\* Lawful supreme Magistrates.

† Anno 1638.

# THE

## SOLEMN LEAGUE & COVENANT,

*For Reformation, and Defence of Religion, &c.—*

**WE**—Having before our eyes the glory of God, and the advancement of the kingdom of our Lord and Saviour Jesus Christ, the honour and happiness of [the \* King's Majesty and his posterity] and the true public liberty, safety, and peace of the kingdoms, wherein every one's private condition is included; And calling to mind the treacherous and bloody plots, conspiracies, attempts and practices of the enemies of God against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reforma-

\* Lawful supreme Magistrates.

tion of religion, and how much their rage, power and presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and public testimonies: We have now at last [† after other means of supplication, remonstrance, protestation and suffering] for the preservation of ourselves and our religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations, after mature deliberation, resolved and determined to enter into a mutual and Solemn League and Covenant: Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high God, do swear;

1. That we shall sincerely, really and constantly, through the grace of God, endeavour in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline, and government, against our common enemies; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline and government, according to the word of God, and the example of the best reformed churches; and shall endeavour to bring the churches of God in the three kingdoms, to the nearest conjunction and uniformity in religion, Confession of Faith, Form of Church-government, Directory for Worship and Catechizing; that we and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

† After all supplications, remonstrances, protestations, and sufferings of our fathers, and our own grievous sufferings, and contendings, both before and since the late Revolution.

2. That we shall, in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy (that is, church-government by arch-bishops, bishops, their chancellors and commissaries, deans, deans and chapters, arch-deacons, and all other ecclesiastical officers depending on that hierarchy) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness; Lest we partake in other mens sins, and thereby be in danger to receive of their plagues; And that the Lord may be one, and his name one in the three kingdoms.

3. We shall with the same sincerity, reality and constancy, in our several vocations, endeavour with our estates and lives mutually to preserve the rights and privileges of the parliaments \* and the liberties of the kingdoms; And to preserve and defend [the King's † Majesty's] person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms; That the world may bear witness with our consciences of our loyalty, and that we have no thoughts or intentions to diminish [his ‡ Majesty's] just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing [the ¶ King] from his people, or one of the kingdoms from another, or making any faction, or parties amongst the people contrary to this League and Covenant, that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others

\* When restored, according to their ancient foundation.

† The lawful supreme Magistrate's.

‡ The lawful Magistrate's.

¶ The lawful Magistrate, when obtained.

having power from them for that effect, shall judge convenient.

5. And whereas the happiness of a blessed peace between these kingdoms, denied in former times to our progenitors, was by the good providence of God granted unto [† us] and——concluded, and settled by both parliaments, We shall each one of us, according to our place and interest, endeavour that they may be and remain conjoined ‡ in a firm peace and union to all posterity, and that justice may be done upon the wilful opposers thereof, in manner expressed in the precedent article.

6. We shall also according to our places and callings in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this league and covenant, in the maintaining and pursuing thereof; And shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause, which so much concerneth the glory of God, the good of the kingdoms, and honour of [the || King;] But shall all the days of our lives zealously and constantly continue therein, against all opposition, and promote the same according to our power, against all lets and impediments whatsoever; and, what we are not able ourselves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed; all which we shall do as in the sight of God.

And because these kingdoms are guilty of many sins, and provocations against God, and his Son Jesus Christ, as is too manifest by our present distresses and dangers, the fruits thereof; we profess

† Our Reformers.

‡ As they were then.

|| The lawful supreme Magistrate.

and declare before God, and the world, our unfeigned desire to be humbled for our own sins, and for the sins of these kingdoms, especially that we have not, as we ought, valued the inestimable benefit of the gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us; and our true and unfeigned purpose, desire and endeavour for ourselves, and all others under our power and charge, both in public and private, in all duties we owe to God and man, to amend our lives, and each one to go before another in the example of a real reformation; that the Lord may turn away his wrath, and heavy indignation, and establish these churches and kingdoms in truth and peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at the great day, when the secrets of all hearts shall be disclosed; most humbly beseeching the Lord, to strengthen us by his Holy Spirit for this end; and to bless our desires, and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches groaning under, or in danger of the yoke of Antichristian tyranny, to join in the same, or like association and Covenant, to the glory of God, the enlargement of the kingdom of Jesus Christ, and the peace and tranquillity of Christian kingdoms and common-wealths.

*These Covenants above written, formerly nationally taken and renewed, and still nationally binding, We, in our private station only, swear and subscribe in their genuine sense, conform to the Explication and Application thereof, in our present Acknowledgement of the public Sins and Breaches of the same, and Engagement to the Duties contained therein, which do in a special way relate to the present times, and are proper for our capacities therein.*

A S O L E M N  
ACKNOWLEDGMENT  
O F  
P U B L I C S I N S,

And BREACHES of the NATIONAL  
COVENANT, and SOLEMN LEAGUE  
and COVENANT.

**W**E all and every one of us ——— being by the  
*good hand of our God upon us*, now, after a  
long and due deliberation, determined to testify to  
the world, for the glory of God, and the exoneration  
of our consciences, in the matter of our duty, our  
adherence to the whole of our attained Reformation,  
by renewing these our vows and Covenant-engage-  
ments with God, and knowing, that it is a necessary  
preparative for the right performance of that so great  
and solemn a duty, that we be duly sensible of, and  
deeply humbled for, the many hainous breaches  
thereof, which these nations, and we ourselves in  
particular are guilty of; do therefore, with that mea-  
sure of sorrow and repentance, which God of his  
mercy shall be pleased to grant us, desire to acknow-  
ledge and confess our own sins, and violations of  
these vows, and the sins and transgressions of our fa-  
thers; to which we have also an example left us by  
*the Cloud of Witnesses, which through faith and patience*  
*have inherited the promises*, ever since the Lord had a  
visible national church upon earth, and more espec-  
ially by our progenitors in this nation; as for instance  
in the year 1596, ‘ Wherein the General Assembly,  
‘ and all the kirk judicatories, with the concurrence  
‘ of many of the nobility, gentry and burgeses, did  
‘ with many tears acknowledge the breach of the  
‘ National Covenant, and engaged themselves into a

' reformation, even as our predecessors, and theirs  
 ' had done in the General Assembly, and convention  
 ' of estates in the year 1567.' As also the more re-  
 cent practice of the godly renewing the National Co-  
 venant, and acknowledging the breaches of it; both  
 before they obtained the concurrence of civil autho-  
 rity, in the year 1638, and again, by authority, in the  
 in the year 1639. And that noble precedent of that  
*National solemn Acknowledgement of public sins and*  
*breaches of the Solemn League and Covenant, and solemn*  
*Engagement to all the duties contained therein,* (which  
 we are here taking for our pattern, and enlarging  
 the same, as the sad sins and transgressions since that  
 time committed, and the circumstances of time give  
 occasion) condescended upon, ' by the commission of  
 ' the General Assembly, and approved by the Com-  
 ' mittee of Estates, and publicly owned in all the  
 ' churches, at the renewing of the Solemn League,  
 ' Anno 1648 and 1649, together with that solemn  
 ' renovation thereof, accompanied with such confes-  
 ' sion of sins, as did best suit that time, by that small  
 ' company of the Lord's people at Lanerk, before  
 ' their discomfiture at Pentland hills. And perceiv-  
 ' ing by the foresaid instances, that this duty, when  
 ' gone about out of conscience, hath very often been  
 ' attended with a reviving out of troubles; or at least  
 ' out of deadness, security and formality, under which  
 ' we and the land are at present sinking, and with a  
 ' blessing and success from heaven; " We do hum-  
 " bly and sincerely, as in his sight who is the searcher  
 " of hearts, acknowledge the many sins and great  
 " transgressions of the land: we have done wickedly,  
 " our kings, our princes, our nobles, our judges, our  
 " officers, our teachers, and our people. Albeit the  
 " Lord hath long and clearly spoken unto us, we have  
 " not hearkned to his voice. Albeit he hath followed  
 " us with tender mercies, we have not been allured  
 " to wait upon him, and walk in his way. And tho'  
 " he hath stricken us, yet we have not grieved: nay,

“ though he hath consumed us, we have refused to  
“ receive correction. We have not remembered to  
“ render unto the Lord according to his goodness,  
“ and according to our vows and promises; but have  
“ gone away backward, by a perpetual backsliding,  
“ and have most sinfully and shamefully broken the  
“ National Covenant, and all the Articles of the  
“ Solemn League and Covenant, which our fathers  
“ sware before God, angels and men.” Albeit there  
has been in the land, ever since the reformation of  
religion, some of all ranks who have been for a tes-  
timony unto the truth, and for a name of joy and  
praise unto the Lord, by living godly, studying to  
keep their garments pure, and being steadfast in the  
Covenant and cause of God: and there yet continues  
to be some, though reduced to a very small number,  
destitute of outward power and ability, and other  
helps fit for their right managing of a testimony,  
wanting the countenance of civil authority, and have-  
ing few to feed or lead them, who are, notwithstand-  
ing all these difficulties, labouring in the strength of  
Christ to keep the good old way of these faithful wit-  
nesses, who are gone before, in bearing testimony to  
the truths of Christ; ‘ Yet we have reason to acknow-  
‘ ledge, that most of us in this land, have not endea-  
‘ voured with that reality, sincerity and constancy  
‘ that did become us, to preserve the work of refor-  
‘ mation in the kirk of Scotland, as we are obliged by  
‘ the first Article of the Solemn League, and by the  
‘ National Covenant; wherein we promise and swear  
‘ by the great name of the Lord our God, that we  
‘ shall continue in the obedience of the doctrine and  
‘ discipline of this kirk, and shall defend the same  
‘ according to our vocation and power all the days  
‘ of our lives, under the pains contained in the law,  
‘ and danger both of body and soul in the day of  
‘ God’s fearful judgment, and resist all contrary errors  
‘ and corruptions, according to our vocations, and  
‘ the utmost of that power God hath put in our hands

‘all the days of our life: according to these scriptures.’

Ezra ix. 10. “And now, O our God, what shall we say after this? for we have forsaken thy commandments. Verse 11. Which thou hast commanded by thy servants the prophets, &c.”

Isaiah xxiv. 5. “The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting Covenant.”

Jeremiah ix. 13. “And the Lord saith, because they have forsaken my law, which I set before them, and have not obeyed my voice, neither walked therein: verse 15. Therefore thus saith the Lord of hosts, the God of Israel, behold I will feed them, even this people, with wormwood, and give them water of gall to drink.”

Daniel vii. 25. “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.”

Galatians v. 1. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

1 Timothy iv. 16. “Take heed unto thyself, and unto thy doctrine: continue in them: for in doing this, thou shalt both save thyself, and them that hear thee.”

2 Timothy i. 13. “Hold fast the form of sound words, which thou hast heard of me, in faith, and love, which is in Christ Jesus”

Revelation iii. 10, 11. “Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold fast that which thou hast, that no man take thy crown.”

‘But we have been so far from such endeavours, that there hath been a stupid submission to our

‘ rulers and great ones, breaking down and ruining  
‘ the whole work of Reformation, razing the bulwarks  
‘ thereof, rescinding the laws in favours of the same,  
‘ and not only breaking but burning the Covenants  
‘ for preserving it, enacting the breaches thereof, and  
‘ declaring the obligation thereof void and criminal  
‘ to be owned, and upon the ruins thereof setting up  
‘ abjured Diocesan-Eraſtian-Prelacy, with its con-  
‘ comitant bondage of patronages; a blasphemous  
‘ and ſacrilegious ſupremacy and arbitrary power in  
‘ the magiſtrate, over church and ſtate. There was  
‘ little conſcience made of conſtant endeavours to  
‘ preſerve the Reformation, when there was not a ſea-  
‘ ſonable testimony exhibited againſt theſe audacious  
‘ and heaven-daring attempts: when our miniſters  
‘ were by a wicked edict ejected from their charges,  
‘ both they and the people too eaſily complied with it.  
‘ Albeit in the National Covenant, the land is obliged  
‘ to defend the Reformation, and to labour by all  
‘ means lawful to recover the purity and liberty of  
‘ the goſpel, by forbearing the practice of all nova-  
‘ tions introduced in the worſhip of God, or appro-  
‘ bation of the corruptions of the public government  
‘ of the kirk. Yet was there given all the approba-  
‘ tion required by law of the novation and corruption  
‘ of Prelacy by hearing the Prelatic curates. Both  
‘ miniſters and people, in a great meaſure complied  
‘ with, ſubmitted unto, and connived at the encroach-  
‘ ments of the ſupremacy and abſolute power, both  
‘ in accepting and countenancing the former indul-  
‘ gences and latter toleration: the generality took  
‘ and ſubſcribed oaths and bonds impoſed during  
‘ the reigns of theſe tyrants Charles II. and James  
‘ Duke of York, preſſing conformity with the then  
‘ eſtabliſhments of church and ſtate, moſt contrary  
‘ to the reformation which the nation ſware to pre-  
‘ ſerve, ſome of theſe oaths and bonds reſtraining the  
‘ takers from all endeavours to preſerve it, as thoſe  
‘ that renounced the privilege of defensive arms;

' some of them abjuring the Covenants exprefly, and  
 ' condemning the profecution of the ends of them  
 ' as rebellion, viz. the declaration and test, the moft  
 ' part did, Iffachar like, crouch beneath all the bur-  
 ' thens of maintaining and defending an arbitrary  
 ' power and absolute tyranny, wholly employed and  
 ' applied for the destruction of reformation, and  
 ' paid fuch fubfides and fupplies, as were declar-  
 ' edly impofed for upholding the tyrants ufurpations,  
 ' and fuppreffing all endeavours to preferve the Re-  
 ' formation.'

And after the Lord was pleafed in mercy, to break  
 the rod of oppreffion, and burft the bands of that  
 horrid tyranny, from off his people's necks, and to  
 allow us a time of peace and eafe; yet have we not  
 made confcience of keeping this our oath; but in-  
 ftead of all lawful means to preferve the difcipline  
 and government of this church, there have been fre-  
 quent invafions made thereupon by the civil powers,  
 exercifing an Eraftian fupremacy over her afsemblies,  
 by indicting, prorogueing, and diffolving them at  
 their pleafure, and in their name and authority;  
 whereby Chrift's fupremacy and kingly dignity was  
 highly injured. And as the ftate for their part have,  
 contrary to this Article, made thefe ufurpations upon  
 the government of the church, fo have backfidden  
 minifters in their ftations fhamefully fuccumbed to,  
 been filent at, and pleaded in defence of thefe ufur-  
 pations, and have not zealoufly and faithfully afferted  
 their mafter's prerogatives, and the privileges of his  
 church, facrilegioufly encroached upon by the magi-  
 ftrate. And people likewise have in their ftations been  
 unconcerned about thefe wrongs and injuries done  
 to Chrift, and have not ufed all lawful endeavours  
 with their fuperiors (which they own as fuch) whe-  
 ther of church or ftate, in order to reformation there-  
 of, nor made faithful proteftation againft them, when  
 they could not obtain redrefs: and as the government  
 of the church has not been duly preferved; fo there

has been a want of constant endeavours to preserve pure the doctrine of this reformed church, and that ever since that fatal distraction of *public-resolution-principles* began to creep into this church, which corrupted people in that doctrine of abstaining from association with malignants, and enemies to truth and godliness, and so far prevailed, that the avowed enemies of religion were brought into places of greatest trust and authority. And these associations have not been made only with the haters of religion at home, but are also entered into with the enemies to the Protestant religion abroad; and many backsliding ministers in late times of tyranny were very faulty in this point of not labouring to preserve the purity of doctrine, either by express condemning of some important truths then persecuted, or at least in being silent, and not asserting them, nor applying their doctrine to the time's corruptions; whereby many of the people were left to be overcome by snares: 'And so  
' laid open to seek out other principles to justify  
' their practices of compliance, or extravagances  
' on the right or left hand, not consistent with the  
' doctrine, and rules of the church of Scotland,  
' others were not constant in confessing those doctrines before men, when called to suffer for, and  
' avouch them.' Neither are there at this day, nor has there been all along, during these years of peace and quiet, suitable endeavours for suppressing all sorts of unsound doctrine, or purging the land of the heaven of erroneous principles. Although there has been many laws made against Popery, yet how have they been put to execution, when Papist's are so rife, and Popery so prevalent? the idolatrous mass being set up in several places of the kingdom: the maintainers and promoters of Quakerism, Bourignianism, Arminianism, &c. are not punished, but protected by the state, and connived at by the church. And whereas the right endeavouring of maintaining sound doctrine, doth require uprightness and sincerity in

the profession and belief thereof, and a suitable practice accompanying that belief; we have it to lament, that the most part of us in this land are but hypocritical in the professing of the doctrines of the gospel, and want a suitable practice and conversation becoming the gospel, cause and cross of Christ. Many are grossly ignorant of the fundamental doctrines of Christianity, or study the circumstantial and controverted more than the fundamental truths.

There has also been great shortcoming of *real, sincere, and constant endeavours to preserve the worship of God*, public and private. ‘In times of hazard many ministers left off preaching, and the people hearing. We have been negligent and remiss in family worship; and instead of preserving, many have done much to discourage and hinder it: And in secret we have been formal and careless: Many have satisfied themselves with the purity of the ordinances, neglecting the power thereof, yea some have turned aside to crooked ways destructive to both.’ Neither have we been careful to preserve the discipline, church censures being laid aside, and not impartially exercised against scandals, personal and public. Scandalous persons being admitted to hold up their children to baptism, and to partake of the Lord’s table, and other privileges of the church, without respect to the rules of Christ. The discipline of the church hath also been circumscribed, limited, and bounded by Acts of Parliament, and is now rendered ineffectual by the late Act of the British Parliament, intituled *Act for preventing the Disturbing of those of the Episcopal Communion in that part of Great Britain called Scotland*. So that ministers could not without transgressing these Acts (which they too punctually observe) draw out the sword of discipline against many covenant-breakers; perjured hireling-curates being allowed to enjoy churches and benefices without censure or molestation, if subject to the civil government, as is evident from the 27th Act of the fifth Session of William’s first Parliament, intituled,

*Act concerning the Church.* Ministers have neglected to draw out the sword of discipline, duly and impartially against scandalous persons of every rank and quality; so that many gross offenders have been passed over without censure, as namely such as shed the blood of the Lord's people, complied with the tyrants and usurpers in the times of persecution, by testing, bonding, hearing of curates, paying of cess and other taxations, intelligencers and informers against the people of God, accepters of indulgences and toleration, and such as preached under the covert of remissions and indemnities bought by sums of money from the council; such as had been lax and negligent in testifying against the corruptions of the times, were not brought to an acknowledgement of it; but upon the contrary encouraged as well-doers, and advanced to office and public employment in the church, without evident signs of repentance. And many other scandalous persons are daily connived at and superficially past, without sufficient discoveries of their repentance and amendment: many also have been overlooked because of their eminency in the world, or past over for pecuniary mulcts: and whereas, in the same first Article of the Solemn League, we are bound "to endeavour the promoting and propagating of the Reformation, and uniformity in religion, Confession of Faith, Form of Church Government (which as it was primarily understood, so still we own to be only Presbyterian) Directory for Worship and Catechising. According to the scriptures,

Isai. xix. 18. "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts."

Jer. xxxii. 39. "And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them."

Zech. xiv. 9. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

Acts ii. 46. "And they continuing daily with one accord in the temple, and breaking bread, from house to house, did eat their meat with gladness and singleness of heart."

Acts iv. 32. "And the multitude of them that believed were of one heart, and one soul."

1 Cor. vii. 17. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk; and so ordain I in all churches."

Gal. vi. 16. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Phil. iii. 16. "Nevertheless, whereto we have already attained; let us walk by the same rule, let us mind the same thing."

Yet as our fathers had reason to complain, "that  
 " the profane, loose and insolent carriage of many  
 " in their armies, who went to the assistance of  
 " their brethren in England, and the tamperings  
 " and unstraight dealings of some commissioners,  
 " and others of our nation, in London, the Isle of  
 " Wight, and other places, had proved great lets to  
 " the work of reformation, and settling of kirk go-  
 " vernment there; whereby error and schism in  
 " that land had been greatly increased; and sectaries  
 " hardened in their way;" so much more during the  
 time of the late persecution, the offensive carriage of  
 many who went to England, is to be bewailed, who  
 proved very stumbling to the Sectarians there.

There hath been little zeal or endeavour, for such  
 an uniformity; little praying for it, or mourning  
 over the obstructions of it; but upon the contrary  
 a toleration was embraced, introductive of a secta-  
 rian multiformity of religion, without a testimony  
 against the toleration, even of Popery itself, under  
 the usurper James Duke of York; and since the Re-  
 volution the land hath done exceeding much to har-  
 den them. 1st, By accepting such persons to the  
 royal dignity over this realm, as had sworn to main-

tain the antichristian hierarchy of Prelacy, with all the superstitions and ceremonies of the church of England, and who countenance a multiformity in the worship of God, and government of the church, and do not suppress such as are unsound and heterodox in the fundamental articles of the Christian faith: And next, to put a full stop to all endeavours of uniformity and union in the Lord's way, and to bring the nation under an indispensable necessity of covenant-breaking, this nation hath entered into an *Incorporating-Union* with England in such terms, and upon such conditions as formally and explicitly established Prelacy, as the church-government there, to all succeeding generations; and that while in the mean time, all manner of Sectarian errors are there encouraged, maintained, and supported by means of a toleration; by the concluding of which Union, this land hath said upon the matter, that there is no obligation upon us to tender the advancement of religion in that nation, or to study such means and methods as might tend to bring them to a sense of their breach of Covenant, or reduce them to a performance of the duties whereunto they are engaged; and thus this land hath hardened them in their sinful ways and courses, contrary to this Solemn League; and given them ground to think, that we look upon the obligation thereof to be loosed. This land hath been wanting in compassion to them as brethren, in not labouring to shew them their sin and danger, while persisting in a profest violation of their vows; and refusing them help in their need, when supplication was made by some of them to the first Assembly after the Revolution for ministers to preach the gospel. And though this land hath sought out methods how to entertain amity and friendship with them, yet have they not endeavoured to have it such as that the Lord should, upon that account, delight to dwell amongst us: nay, upon the contrary, unless these methods be repented of and forsaken, it is im-

possible that reformation should ever amount to that degree of perfection in these kingdoms, to which, through the mercy of God, it once arrived; so that instead of *living together in peace and love, we and our posterity after us*, are like to live in a joint defection from our Covenant-engagements, made to the Most High God.

In the second Article of the Solemn League and Covenant, we swear, "That we shall, without respect of persons, endeavour the extirpation of Popery, Prelacy, Superstition, Heresy, Schism, Profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness. And in the National Covenant, to abhor and detest the antichristian wicked Hierarchy, &c. According to the scriptures,

Exod. xxiii. 32, 33. "Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee."

Exod. xxxiv. 12, 13. "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves. Deut. 13 chap. throughout.

Judges ii. 2. "And ye shall make no league with the inhabitants of this land; you shall throw down their altars, &c."

Zech. xiii. 2, 3. "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and

his father, and his mother, that begat him, shall thrust him through, when he prophesieth."

1 Tim. iv. 1, 2, 3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy, having their conscience seared with a hot-iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe, and know the truth."

Rev. xvii. 5. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. Verse 16. And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Compared with

Rev. xviii. 4, 5, 6. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembred her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."

Yet alas! so far has the land been defective in this, that upon the contrary, it hath been polluted with idolatrous masses; altars and other monuments of idolatry were suffered again to be erected; the penal statutes were disabled, stopped and suspended by an absolute arbitrary power, by means of a toleration, in its own nature tending, and in its design intending to introduce Popery and slavery; which yet was accepted and addressed for by many back-sliden ministers, who to this day have made no public acknowledgement of the sin of so doing, notwithstanding all the reformation which is bragged of; and

was countenanced, complied and concurred with by many people, without a testimony, or endeavour to withstand it. Yea, the administration of the government and the greatest offices of power and trust were committed into, and permitted to abide in the hands of Papists; and the head of them, and great pillar and promoter of Popery, James the VII. was owned as King, contrary to the laws of God and man, and Covenant-obligations, without respect of persons, to extirpate Popery and Papists; and few during that time evidenced any just zeal or indignation against, or fear of the manifest appearances of the coming in of Popery, and intended establishment of it in the land. And not only then; but even to this day, there is too much conniving at Papists; the laws are not put in execution against them in their full extent and latitude: and albeit this land, yea whole Britain and Ireland, were purged of Popery, yet cannot we be said to have made conscience of performing this part of the oath of God, while there is a confederating with Papists abroad, and fighting in their quarrel, and that, whilst in the mean time they are persecuting with the height of rigour and severity, all such as profess any thing of the reformed religion in their dominions. And as there hath been great failzures in respect of extirpating Popery; so especially in the performance of that part of the Covenant, which binds us to the extirpation of Prelacy. “ *i. e.* Church government by arch-bishops, bishops, “ their chancellors and commissaries, deans, deans “ and chapters, arch-deacons, and all other officers “ depending upon that hierarchy. There hath been a most wilful and palpable violation of the oath of God; though it be most clearly our duty prescribed in his word.

Matt. xx. 25, 26. “ But Jesus called them unto him, and said, ye know that the Princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: but it shall not

be so among you: but whosoever will be great among you, let him be your minister."

Luke xxii. 25, 26. "And he said unto them the Kings of the Gentiles exercise lordship over them," &c.

Acts xxix. 17. "And from Miletus he sent to Ephesus, and called the elders of the church. Compared with verse 28. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (bishops) to feed the church of God, which he hath purchased with his own blood."

1 Peter v. 3. "Neither as being lords over God's heritage: but being ensamples to the flock."

3 John, verse 9. "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not."

And these breaches of it were not only made during the times of persecution, when Charles the II. by an arbitrary power, granted him by a parasitical Parliament, did overturn Presbyterian government, and introduce Prelacy, to which change the greatest part of the ministry did perfidiously yield, and became vassals to the bishops; such as were not willing to conform, were pressed to it by confinement, banishment, imprisonment, confiscation of goods, all manner of tortures, and finally, death itself.

During which hour and power of darkness, many complied with the enemy, by taking oaths and bonds, indulgences and toleration, and became so remiss in this matter, that it was all one to them which government had the ascendant, so they might enjoy their worldly accommodations. And not only then while Satan was let loose in his members and emissaries, to persecute and waste the church of Christ; but since peace and quietness is obtained, this duty continues to be greatly slighted: yea, in place of extirpating Prelacy, has there not been courses taken effectually to establish it? to instance a few; the ac-

cepting of William and Mary, and after them, the present possessor of the crown, to be supreme magistrates, while they are knownly and professedly Prelatical in their judgment, and engaged by oath at their coronation to maintain the same; the swearing oaths of allegiance to them without security for their preserving of the true Reformed Religion, yea, without any limitation or qualification whatsoever; as also the taking an oath of abjuration, wherein by consequence the takers engage, to do to the utmost of their power to procure that the Kings or Queens of these kingdoms shall be of the communion of the Prelatical church, and so that they shall contribute to the support of Prelacy.

Again the Episcopal clergy, who subjected to it during the time of its legal establishment, have not been therefore prosecuted by the discipline of the church; but such as did and yet do profess it as their principle, are allowed equal encouragement with the Presbyterians, only providing they evidence good affection to the civil government. And now since the late *incorporating union* with England, we of this nation have consented that Prelacy shall be established there to all succeeding generations (as was observed in the first article) and moreover given into the hands of the Prelates in England, the power of making laws which must become binding upon this land, they being members of the British Parliament and council; which power has been already improved, to establish a liberty and protection for the whole rabble of the Episcopal clergy, in the free exercise of the Popish ceremonies of the church of England, without any provision against the grossest heretical opinions that they please to broach, excepting only the denying of the doctrine of the blessed trinity: Where then are our endeavours for the extirpation of the wicked hierarchy? where is the abhorrance and detestation of it, sworn and engaged to in these Covenants? do not many who profess themselves to

be Presbyterians, shew themselves so indifferent in this point that they can join with either, as may best suit their interest; instance the Sacramental Testers. Few mourn over and pray earnestly for the subversion of that hierarchy. Few doctrinally discover the evils of such a government, and how contrary it is to God's word; or labour to bring their hearers into a dislike and detestation of it, and the sad fruits which result from it. Few study to convince others of the evil of such a principle, and following such a course by the Apostle's rule of avoiding all unnecessary company with them, that they may be ashamed; but upon the contrary, many Presbyterians, by too familiar and unnecessary converse with them, encourage and harden them: and particularly ministers are to be blamed herein, who preach one half of the Lord's day in the church, and allow the curate the other half. Few impartially reprove and warn them of their sin and danger, but upon the other hand many profess Presbyterians by their untender and unchristian walk and conversation, or by their lukewarmness and indifferency in Christ's matters, now called *moderation*, and by their walking contrary to covenant engagements, do exceedingly harden them in their evil way, and scandalize them at their duty. Instead of endeavours to extirpate superstition and heresy, as we are bound by the same article of the Solemn League, and by the "National Covenant to  
 " detest all superstition and heresy without or  
 " against the word of God, and doctrine of this re-  
 " formed kirk; according to the scripture."

Deut. xii. 30, 31, 32. "Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, how did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord which he hateth, have they done unto their gods: for even their sons and

their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it."

Acts xvii. 22. "Then Paul stood in the midst of Mars-hill, and said, ye men of Athens, I perceive that in all things ye are too superstitious."

Gal. iv. 10. "Ye observe days, and months, and times, and years."

Gal. v. 20. "Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies."

Col. ii. 20. "Wherefore if ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances? Verse 21. Touch not, taste not, handle not: Verse 23. Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh."

Tit. iii. 10. "A man that is an heretic, after the first and second admonition, reject."

Yet in the darkness of the times of persecution, many dregs of Popish superstition were observed, many omens and freets too much looked to; Popish festival days, as Pasche, Yule, Fastings-even, &c. have been kept by many; and Prelatical anniversary days, and festivities devised of their own heart, appointed for commemorating the King's and Queen's birth days (as May 29, October 13, February 6) who were born as a scourge to this realm, were complied with by many. Yes, some have superstitiously made use of the scriptures as a fortune book, looking to that which first cast up to them, or to impressions born in upon their minds from such and such places of scripture as divine responses, without a due search of them as the Lord hath commanded. And many wavering and unstable souls have been seduced unto damnable and pernicious heresies, as Quakers, and delirious delusions, as these that followed John Gib.

All which have been breaches of Covenant, as well as of divine commands. Yea even to this very day, the same superstitions are observed and practised, as abstaining from labouring upon the foresaid festivities, and observing presages of good or bad fortune (as it's called) upon them and other times; as likewise many practisers of inchantments, and users of charms; yea such as are in actual compact with the devil, are not carefully sought out, nor accurately tried, in order to be brought to punishment, but overlooked and protected.

There has been also since the Revolution (as well as before) a great deluge of errors through these covenanted lands which to this day continue and increase; that might be sufficient to convince us, that there have not been proper measures taken to suppress them, as this article obliges us to do. Nay, instead thereof, they are tolerated, maintained and protected by authority, as appears both from the late Act of Parliament, and from the liberty allowed to that pestilent generation of Quakers, who keep their general meetings yearly in Edinburgh, being guarded by a company of the town guards. And as the state do not prosecute the promoters and abettors of these heresies with civil pains, as is the duty of such as call themselves God's vicegerents, and own themselves to be intrusted with keeping of both tables of the law; so the church is nothing speedier or more active, in drawing out their ecclesiastical sword to cut off these luxuriant branches, and to *take the little foxes which spoil the vines*. Many whose duty by virtue of their office, is to give warning from Zion's walls, as watchmen intrusted with the city of God, neglect to discover, and from the scriptures to confute these errors, or to shew their flocks by doctrine or writing the danger of being tainted with them. And as suitable endeavours have been wanting effectually to extirpate heresy and error, so schism, its inseparable companion, and necessary consequent, has exceedingly grown and increas-

ed, to the great damage of the church of Christ in these kingdoms, and utter subversion of that most pleasant fabric of uniformity in religion, which the League and Covenant binds us to endeavour. The word of God makes schism a very great sin, as is evident from

Rom. xvi. 17. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them."

1 Cor. xi. 18. "For first of all, when ye come together in the church, I hear that there be divisions among you."

1 Cor. xii. 25. "That there should be no schism in the body: but that the members should have the same care one for another."

Heb. x. 25. "Not forsaking the assembling of ourselves together, as the manner of some is, &c."

Jude v. 19. "These be they who separate themselves, sensual; having not the Spirit."

And all in the nation are to be reputed guilty of it, who depart from the doctrine and laudable constitutions delivered by Christ and his apostles, and adhered unto by the church of Scotland in her purest times of Reformation. And if we consider schism under this notion, as we ought to do, then will we find, that the greatest part of the land is guilty of it. Few are firmly and constantly adhering to the attained Reformation; but many upon the left hand have turned aside to compliance with Prelacy and Erastianism, and so have by their defection broken the churches beauty and bands, order and union, in making a faction repugnant to her established order, and censurable by all her standing acts, in bringing in novations in the government, and making a rent in the bowels of the church; by causing divisions and offences contrary to the doctrine of the church; whereby they have made themselves guilty of schism; and some have fallen into delusions and dottages upon

the right hand, who, in seeking to be religious above what is commanded, have come short of the truth of religion, and made a faction repugnant to this Covenant. Some, being private persons, have pretended an immediate commission to preach the word and administer the sacraments. Others being stumbled with the defections of the time, have turned aside to independency. ' Some upon slender and insufficient grounds, have and do separate both from faithful ministers and christian societies and families, because of differences in judgment and incident debates wherein the testimony of Christ is not much concerned; or because of personal offences easily removed, not observing the rules of Christ for removing of them, not having respect to his great commands of charity, forbearance, forgiving one another, or condescendency. And among divided parties which in our day have been long biting and devouring one another, there hath been too much both of sinful union and confederacy in terms prejudicial to truth; as our joining in the *Angus regiment*, at the *Revolution*, and our guarding and supplicating that corrupt *convention of estates*, which consisted mostly of such as had been directly or indirectly guilty of the murder of the Lord's people; and upon the other hand, there hath been too much of sinful heats, animosities, jealousies, pride, passion, and prejudice, grieving the Spirit of the Lord, and eating out the power and life, and much hindering the holy practice and spiritual exercise of religion.' *We have been so far from endeavouring to extirpate profaneness, another evil engaged against in the Covenant, and condemned in the word of God.*

Deut. xxix. 19. " And it shall come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart to add drunkenness to thirst."

Job xxi. 14. "Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways."

Jer. xxiii. 15. "Therefore thus saith the Lord of hosts, concerning the prophets, behold I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth unto all the land."

Ezek. xxii. 26. "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

Hos. iv. 1. "There is no truth nor mercy, nor knowledge of God in the land. Verse 2. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Verse 3. Therefore shall the land mourn ——— &c."

Heb. xii. 15. "Looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled: lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right."

'That profanity hath been much winked at, and  
'profane persons much countenanced, and many  
'times employed till iniquity and ungodliness have  
'gone over the land as a flood, and profanity begin-  
'ning at the court hath spread itself through every  
'rank and quality in the land: so that immoralities  
'and sins against every precept of both tables are  
'greatly abounding.' As namely, great contempt  
of God, and godliness, ignorance, atheism, and irre-  
ligion, unsuitable walking to the knowledge of him  
and his perfections which we have, and not labour-  
ing in the use of means to attain more. Much neg-  
lect of pressing after peace and reconciliation with

him, through a Mediator, and of living up to the profession which we make of him. Despising of his holy ordinances and means of worship; deafness and stupidity under the calls of his word. Profanation of his holy sacraments, neglect of secret prayer (wherein much of the life of religion lies) and of prayer in families, or a negligent, careless and superficial performance thereof: many using a formality of words and expressions learned by custom. Some using our blessed Lord's prayer as a set-form, which ought to be used as a rule of direction in all our prayers, and not as a dead form of words: many seeking more to be seen of men in this, and all other duties than to approve themselves to God, and more careful to come by opposite words and expressions, when praying with others than to attain and intertain the breathings and influences of the Spirit of God. Much neglect of propagating Christian knowledge in congregations and families, ministers and masters of families not making diligent search into the knowledge of the flocks and families under their charge, and instructing them suitably. Much swearing, and profanation of God's name by loose and vain oaths in common discourse, yea, swearing by the creatures, as, soul, faith, conscience, and the like, thereby sacrilegiously attributing to them divine honour; as also by imposing upon all persons in any public trust, the unlimited and unlawful oath of allegiance, together with the bond of assurance, and the oath of abjuration, contrary to the oath of the Covenant, thereby debauching people's consciences, and involving them in the guilt of perjury. Great profanation of the holy sabbath, and neglect or overly performance of the duties therein required; breaking it by unnecessary feasting, walking, idle, vain, and impertinent discourse, and such like recreations; yea, by hunting, hawking, riding, and going of journeys, sounding trumpets before their lords of justiciary when going to church; reading of proclamations wholly irrelative

to religion, and making publications not necessary, nor expedient to be made upon that day. Much disobedience to parents, and undue carriage of persons of all ranks and relations, towards each other. Great murder and blood-shed, so that the land is defiled with blood, and that not only the blood of the Lord's people, who in the times of persecution were led forth like sheep to the slaughter, because of their adherence to their duty, and refusing conformity with wicked courses, and subjection to wicked laws, ever-five of their covenant engagements, not yet mourned over nor purged away by the blood of those that shed it: but likewise many through the land are murdered frequently, and the murderers are not persecuted with due severity: nay, such are the methods that are now taken to embolden the wicked in that, and all other crimes, that whatever presumptions of guilt may be had, or how ample confession soever be made, if it be extrajudicial, and the very fact not proved by witnesses, the delinquent is past over and absolved as a well-doer, and many actually convicted of murder are indemnified and let pass unpunished.

Much uncleanness and filthiness, adultery, fornication, incest, beastiality, Sodomy, lasciviousness, promiscuous dancing, stage plays, excessive drinking, vanity in apparel, and the like abominable unchastity and incentives to it. Much stealing, robbery and oppression, grinding the faces of the poor by unjust taxations and heavy impositions, and by hindering the poor from begging, for the support of their lives, in times of scarcity, by a wicked edict. Perverting of justice in law suits, lawyers and advocates finding means for their own gain and worldly advantage, to obtain decisive sentences in favours of the rich, contrary to justice and equity: much cheating and deceiving in bargaining, forestalling of markets in time of scarcity, depriving the poor of their habitations and livelihoods by building of parks and enclosures. Tenants taking leases over their neigh-

bours head, and the like. It's moreover to be bewailed, that many ministers, who should be examples of charity and good works, are ring-leaders in this sin of oppression. Much lying and bearing of false witness, defaming one another's good name, reproaching persons for their adherence to the truths and cause of Christ, or discovering any piece of zeal and affection that way. Much covetousness and worldly-mindedness, repining, murmuring and discontentment with God's dispensations, revenge, wrath, malice, envy, bitterness, and innumerable sins, both against the precepts of the moral law, and against the offers of Christ in the gospel; which plainly says, that we have not used the endeavours, which in this article we promise, for 'Rooting up profaneness and whatsoever is found contrary to sound doctrine and the power of godliness, lest we partake of other mens sins, and so be in danger to receive of their plagues.' Nay, hath not much unsound doctrine been maintained, in the arguments which have been used, for defending the lawfulness of the courses of compliance with Prelacy and Erastianism? and these amongst other unsound notions have been entertained amongst us; 'That lesser and circumstantial truths are not to be suffered for: that confession of these truths hath not been called for in our day: that people are not in hazard of the sins of others, especially of magistrates and ministers, if they do not directly act the same sins themselves: that sins of bypast times (if they be not presently practised) are not to be confessed, nor the persons guilty, to be stood at a distance from, till they give evident documents of their repentance: contrary to exprefs and plain scripture.

2 Sam. xxi. 1. "Then there was a famine in the days of David three years, year after year, and David enquired of the Lord; and the Lord answered, it is for Saul, and for his bloody house, because he slew the Gibeonites."

2 Sam. xxiv. 17. "And David spake unto the Lord, when he saw the angel, that smote the people, and said, lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand I pray thee be against me, and against my father's house."

2 Kings xxi. 11, 12. "Because Manasseh King of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah to sin also with his doings: therefore thus saith the Lord God of Israel, behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

Isa. xliii. 27. "Thy first father hath sinned, and thy teachers have transgressed against me. Verse 28. Therefore I have profaned the Princes of the sanctuary, and have given Jacob to the curse and Israel to reproaches."

Jer. xiv. 15. "Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say sword and famine, shall not be in this land, by sword and famine shall those prophets be consumed. Verse 16. And the people to whom they prophesy, shall be cast out in the streets of Jerusalem; because of the famine, and the sword, and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them."

Mic. iii. 11. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us. Verse 12. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

Whence both ministers and people have been involved into the sins of Prelacy, Indulgence, Tolerance

tion, Erastian subjecting the government of the church to the secular and civil authority; while they thought these only to be the sins of Prelates, or of wicked and usurping rulers; they in the mean time yielding all the conformity with, submission unto, and approbation of them, that was by wicked laws required. On the other hand, many of us have rested too much in a non-compliance with these, and "having a form of godliness, but denying the power thereof."

In the third article, whereas we are bound, 'in our several vocations mutually to preserve the rights and privileges of Parliaments, and liberties of the kingdoms;' meaning the true, real, and righteous privileges and liberties. Consonant to the word of God.

Deut. i. 13. "Take ye wise men, and understanding, and known among your tribes, and I will make them rulers over you."

Deut. xvi. 18. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout thy tribes and they shall judge the people with just judgment."

Isa. i. 26. "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called the city of righteousness, the faithful city."

Likeas all leiges are bound by the laws of the land insert in the National Covenant, to 'maintain the authority of Parliaments, without which neither any laws nor lawful judicatories can be established.' Yet as our fathers had reason to complain, 'That neither had the privileges of the Parliament, nor liberties of the subject been duly tendered, but some amongst them, had laboured to put into the hands of the king an arbitrary and unlimited power destructive to both, and many of them had been accessory to these means and ways whereby the freedom and privileges of Parliaments had been en-

‘croached upon; and the subjects oppressed in their consciences, persons and estates;’ so afterwards all alongst the tract of tyranny and persecution, they had rather the name and shew, than the real power and privileges of lawfully constitute Parliaments; having advanced the royal prerogative to such a boundless pitch of arbitrariness, and being so corrupted, that faithful men, and honest and honourable patriots were excluded, and these admitted, who by the law of God and man should have been debarred; and so prelimited that the members behoyed to take such oaths (for instance the declaration and test, abjuring and condemning the Covenants) as engaged them to be perjured, and conjured enemies both to our religion and liberty, which both the electors of members of Parliament, and the elected did sinfully comply with; neither did the body of the land make conscience of recovering these rights and privileges, thus perverted and polluted; but in stupid subjection did own these for representatives, who betrayed their liberties, and made laws to enslave the nation, and entail slavery upon the posterity. On the other hand, they that disowned them, did not make conscience of preserving those rights and privileges of supreme judicatories, when inadvertantly and unadvisedly they put in such expressions and stiles in some of their declarations, as do not belong to private persons; but only to such judicatories. And not only then, but since the Revolution, has there been many ways taken for corrupting and depraving the members of Parliament; as that all members and electors of members have been obliged to take the oath of allegiance with the assurance, to such as did, and do in their dominions support Prelacy, and exercise an Erastian supremacy over the church of Christ.

And now last of all, by the means of this fatal Union with England, in terms and upon conditions inconsistent with our covenanted Union, engaged to

in the League and Covenant; the nations sovereignty and independency is given up, the rights of Parliament intirely lost, or vanished into a shadow little preferable to no Parliament; so few being to represent this nation in the Parliament of Great Britain, as can never be able to prevent by their number of voices, any act which it shall please the English to make, how destructive soever the same be to our sacred or civil concerns. Which treaty of Union was concluded in a Parliament as manifestly prelimited, as any which ever was seen in Scotland; the members were corrupted with bribes and preferment, and so engaged to act contrary to the will and mind of those whom they did represent, and to comply with that stratagem hatched by the English, for enslaving this poor nation, and denuded it of its privileges, as well sacred as civil. And alas! how insignificant were the endeavours then used to prevent that course and preserve the privileges of the Parliament and liberties of this kingdom? only some faint addresses, all other attempts being laid aside at their Queen's command, by her proclamation, *as treasonable convocations of the leiges.*

Again, the subject's liberties, both as men and as Christians, which the scriptures allow, we should preserve,

1 Sam. xiv. 45. "And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel?—So the people rescued Jonathan that day, that he died not."

Acts xxii. 25. "And as they bound him with thongs, Paul said unto the Centurion that stood by, is it lawful for you to scourge a man that is a Roman and uncondemned? Verse 28.—And Paul said, but I was free born, Acts xxv. 11.—But if there be none of these things whereof these accuse me, no man may deliver me unto them, Verse 16.—It is not the manner of the Romans to deliver any man to die, before that he which is accused have the ac-

cuſers face to face, and have licence to answer for himſelf concerning the crime laid againſt him. Verſe 27. For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignify the crimes laid againſt him."

Gal. v. 1. "Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not entangled again with the yoke of bondage."

Have been miſerably encroached upon by arbitrary government, whereby the ſubjects have been oppreſſed in their conſciences, perſons and eſtates, by all the oaths and bonds preſſing conformity with the corruptions, novations, and uſurpations in the government of church and ſtate, and perſecutions for reculancy, and by impositions on the freedom of ſecret thoughts which no law of man can reach, which yet in the time of the late perſecution were extorted, by threatening of death and manifold tortures; the church's liberties have alſo been invaded by the eccleſiaſtical ſupremacy, declared by a blaſphemous law inherent to the crown, which law though it be not now in force is yet ſtill kept up in practice by the indiction, prorogation, and diſſolution of Aſſemblies, and preſcribing diets and cauſes of faſting and thankſgiving in the magiſtrates name and authority, to which eccleſiaſtical ſupremacy, uſurped by the magiſtrate, this backſlidden church hath always ſubjected, and now to diſcover to the world that they are not aſhamed of this ſurrendering of our Lord's prerogatives to his enemies they have in their Aſſembly, holden at Edinburgh, Anno 1710. moſt explicitly and fully ſubſcribed to this eccleſiaſtical ſupremacy, in their Act for obſervation of faſts, wherein they affirm, 'that it is much for the honour of God 'that faſts, whether appointed by the church, or 'the civil magiſtrate, be duly obſerved.'

In that ſame third Article, we are likewise bound to defend 'The ſupreme magiſtrate's perſon and authority, in the preſervation and defence of the true

religion and liberties of the kingdom:' as in the National Covenant is expressed, likewise, 'to defend his person and authority, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity; and to stand to his defence in the defence of the true religion, liberties and laws of the kingdom;' as the duty is qualified in scripture.

2 Sam. v. 3. "So all the elders of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they appointed David king over Israel."

2 Kings xi. 17. "And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people."

2 Chron. xxvi. 16. "But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord, to burn incense. Ver. 17. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men. Ver. 18. And they withstood Uzziah the king, and said unto him, it appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrate to burn incense, go out of the sanctuary for thou hast trespassed, neither shall it be for thine honour from the Lord God. Verse 21. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper, for he was cut off from the house of the Lord, and Jotham his son was over the king's house, judging the people of the land."

Rom. xiii. 3, 4. "For rulers are not a terror to good works, but to the evil: wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good: for if thou do that which is evil, be affraid; for he beareth not the sword in

vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Verse 6. For, for this cause pay you tribute also, for they are God's ministers, attending continually upon this very thing."

1 Pet. ii. 13. "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme. Verse 14. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

As our fathers in their acknowledgments had reason to say, 'Neither hath it been our care to avoid these things which might harden the king in his evil way; but upon the contrary he hath not only been permitted, but many of us have been instrumental to make him exercise his power in many things tending to the prejudice of religion, and of the Covenant, and of the peace and safety of these kingdoms: which is so far from the right way of preserving his Majesty's person and authority, that it cannot but provoke the Lord against him unto the hazard of both. Nay, under a pretence of relieving and doing for the king, whilst he refuses to do what was necessary for the house of God, some have ranversed and violated most of all the articles of the Covenant.'

So, during the unhappy days of the late tyranny, it was the land's sin and shame, and ought to be our sorrow, that men were mounted upon a throne of iniquity, whose main design and practice was, to subvert religion and persecute it, to introduce Popery itself, and slavery, to destroy the nation's liberties, suppress the evangel, and oppress its professors; who enacted and executed manifest injustice, stopped the ministration of justice against idolaters, adulterers, murderers and other malefactors, and punished equity and duty, instead of iniquity, arrogated and obtained a monstrous prerogative above all rights and privileges of Parliaments, all laws, all liberties;

a power to tyrannise as they pleased without controul. But as it was their sin who inaugurated Charles the II. after such discoveries of his hypocritical enmity to religion and liberty upon his subscription of the Covenants, so when he burned and buried that Covenant, and degenerated into manifest tyranny, and had razed the very foundation upon which both his right to govern and the people's allegiance were founded, and remitted the subjects allegiance, by annulling the bond of it; it was the land's sin that they continued still to own his authority, when opposite to, and destructive of religion and liberty; and of these who appeared in arms at Pentland and Bothel-Bridge, that they put in his interest (with application of the words of the Covenant to him, though stated in opposition to it) into the *state of the quarrel*, in their *declaration of war*, for which (so far as the godly could discern) the Lord put them to shame, and went not forth with their armies. It was likewise the sin of the land, and a great breach of Covenant, that the Duke of York was admitted to the exercise of the royal office, against the laws of God and man; being incapable of the Covenant qualifications of a magistrate, and being a Papist, and so incapable of taking the 'oath of coronation, 'to maintain the true Protestant religion, and gain-stand and abolish Popery;' which for the preservation of the true religion, laws and liberties of this kingdom, is stated by the '8th act of Parliament 1. King James VI. 'That all Kings at the reception 'of their princely authority shall take and swear;' yet this authority, though inconsistent with, and declaredly opposite to religion and liberty, was owned and upheld by paying cesses and supplies, expressly exacted for upholding tyranny, in the destruction of religion and liberty: and though the Lord did, for a long time, by the tyranny of Charles II. and James VII. chastise these covenanted lands, yet there has not been a turning to him that smitteth, but these

lands have again transgressed the Lord's commandments, and broken this part of the Covenant of the Lord, by receiving, admitting, supporting and subjecting to such, for Kings and Queens over these realms, as want the qualifications required in God's word, and enacted by the righteous and laudable laws of the land, to be in magistrates, superior, and inferior: which were not brought under Covenant ties and obligations, to be for God and religion in their own persons and families, and to advance and preserve the same allanerly in their dominions; but in place thereof have come under oath and obligation to countenance, protect, and advance the Romish superstitions and innovations in the worship of God and government of the church, which the Covenant binds these kingdoms to suppress and extirpate, and in consequence of, and conformity to these obligations, do maintain and defend, or tolerate and allow Prelacy and Sectarian errors in their dominions, contrary to the true religion, and sound doctrine, contrary to justice and equity; yea, contrary to that trust, specially committed to the hands of Christian magistrates, who for that end have the sword given them, *That they may be a terror to evil doers*, preserve and defend the true religion and professors thereof, and punish and extirpate false religion, and heresies, and bring the wheel over the broachers, maintainers and abettors thereof; which did, and do exercise an Erastian supremacy over the church, in proroguing, and dissolving General Assemblies, appointing diets and causes of fasts and thanksgivings; and by their civil authority causing them to be kept and observed: which do not impartially execute justice upon all offenders, witness the frequent indemnities and remissions granted to murderers; as particularly, the passing without punishment the persons which perpetrated the inhuman, barbarous, and lawless action of the massacre of Glencoe. Which waste and destroy the kingdom,

by levying men and raising money for maintaining a long and expensive war, undertaken neither for the advancement of the true religion, nor for the advantage and safety of the nation; but in favours of the house of Austria, which hath been, and yet continues to be one of the strong pillars of Antichrist's kingdom, and implacable enemies to the true reformed religion, as appears by the persecution of the Protestants in Silesia, Hungary, &c. And yet notwithstanding of all this, many in the land of all ranks have sworn to bear true and faithful allegiance to them, without any conditional restriction or limitation; so that it is not possible for them, in a consistency with their oath, to disown their authority, and deny them subjection, or refuse to defend their persons and government, albeit they should proceed to the greatest pitch of arbitrariness, which is very far from the defence promised to Magistrates in the Covenant: The whole land (almost) hath complied with them in all the forementioned particulars so diametrically opposite to the Covenants, and supported, strengthened, and encouraged them in these evil courses, by paying them cesses and other subsidies; and ministers have minded so much to be loyal to their government, that they have forgotten to be faithful to their souls, in that they have not discovered to them the sin and danger of patronizing Prelacy, and exercising Erastianism over the church; but in order to obtain their favour, have clapped their heads in these sins, which certainly is most opposite to that loyalty, which we ought to maintain towards Princes, and tends rather to diminish their just power and greatness, than to increase and preserve it; and instead of being a proper way of defending their persons and authority, is rather a mean to bring the wrath of a just and jealous God both upon them, and these who defend or connive at them in these unlawful courses.

‘ Our own consciences within, and God’s judg-

'ments upon us without, do convince us of the manifold, wilful renewed breaches of the fourth Article, which concerneth the discovery of malignants; consonant to the scriptures,'

2 Sam. xxiii. 6. "But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands."

Esther vii. 5, 6. "Then the King Ahasuerus answered and said unto Esther the Queen, Who is he? and where is he that durst presume in his heart to do so? and Esther said, the adversary and enemy is this wicked Haman."

Psal. xxvi. 5. "I have hated the congregation of evil doers: and will not sit with the wicked."

Psal. ci. 8. "I will early destroy all the wicked of the land: that I may cut off all evil doers from the city of the Lord."

Prov. xxv. 5. "Take away the wicked from before the King, and his throne shall be established in righteousness."

"For their crimes have not only been connived  
 "at; but dispensed with and pardoned, and themselves received into intimate fellowship, intrusted  
 "with counsels, admitted into Parliaments, and put  
 "in places of power and authority for managing the  
 "public affairs of the kingdom; whereby in God's  
 "justice, they got at last into their hands the whole  
 "power and strength of the kingdom, both in judi-  
 "catories and armies, and did employ the same unto  
 "the enacting and prosecuting an unlawful engagement in war against the kingdom of England,  
 "notwithstanding of the dissent of many considerable members of Parliament, who had given constant proof of their integrity in the cause, from  
 "the beginning; of many faithful testimonies and  
 "free warnings of the servants of God; of the supplications of many synods presbyteries, and shires;  
 "and the declaration of the General Assembly and  
 "their commissioners to the contrary; which engage-

“ment as it was the cause of much sin, so also of  
“much misery, and calamity unto this land, and  
“held forth the grievousness of our sin, in com-  
“plying with malignants, in the greatness of our  
“judgment, that we may be taught never to split  
“again upon the same rock, upon which the Lord  
“hath set so remarkable a beacon. And, after all  
“that is come to pass unto us, because of this our  
“trespass, and after that grace hath been shewed  
“unto *our fathers and us once and again* from the  
“Lord our God, by breaking these men’s yoke from  
“off *their and our necks, and sometimes* delivering our  
“fathers *so far from their insultings*, that he put them  
“in a capacity to act for the good of religion, their  
“own safety and the peace and safety of the king-  
“doms, should they and we again break the com-  
“mandment and Covenant of the Lord, by joining  
“once more with the people of these abominations,  
“and taking unto our bosom these serpents, which  
“had formerly stung us almost unto death: this, as  
“it would argue great madness and folly upon our  
“part, so no doubt, if it be not avoided, will pro-  
“voke the Lord against us, to consume us until  
“there be no remnant nor escaping in the land;  
“many times have we been warned of the sin of  
“complying with malignants, both by faithful mi-  
“nisters, and fatherly corrections, from the Lord;  
yet after all these punishments, and after all these  
mercies in mitigating these punishments, we have  
again joined with the people of these abominations;  
the Lord is righteous, for we remain yet escaped as  
it is this day; behold, we are before him in our tres-  
pass, we cannot stand before him because of this.

These incendiaries, malignants and evil instruments  
made many grievous encroachments, and prevailed  
much in the days of our fathers, but not without  
dissent, testimonies, warnings and declarations; but  
more especially in the dismal days of persecution and  
tyranny, they were suffered, yea, encouraged, with-

out any significant joint testimony, not only to hinder the reformation of religion, but to overturn the whole work of Reformation, to burn and bury the Covenants for it, to re-establish abjured Prelacy, erect a monstrous Christ-exactorating and church-enslaving supremacy, attempt the introduction of Popery and slavery at the gate of an antichristian tolleration, and to persecute and destroy the godly, who durst not in conscience comply with them; and not only to divide the *King from his people, or one of the kingdoms from another*; but first to divide the bulk and body of both kingdoms, and make them pursue divided interests from the interest and cause of Christ, and then to divide the remnant of such as adhered to it, amongst themselves, by indulgences, and other bonds of contention, in order to get them more easily destroyed; and at length to engage the king into such a division from the people, as to make him, instead of their protector, their declared destroyer; and not only to *make parties among the people contrary to this League and Covenant*; but to draw and divide the whole people into a party with perjuries. The generality notwithstanding did own allegiance to the head of these incendiaries, and malignants; yea, a Popish incendiary, because he wore a crown on his head; and did pay the cess, imposed for the maintenance and encouragement of malignants: many did associate with them in expeditions of war, drawing up with them in their musters and rendezvous, thereby countenancing a malignant cause, and listing themselves under a malignant, yea, Popish banner; many subscribed and sware themselves contrary to the Covenant, by taking tests, oaths, and bonds, obliging them to surcease from covenanted duties, and to keep the peace and good behaviour with them, whom they were obliged by Covenant to seek to bring to punishment: yea, some and not a few were inveigled in the snare of the oath of delation, to delate the persecute people of God to their courts, and

thereby made, instead of discovering malignants according to the Covenant, to discover their brethren to malignants. And very many, almost the universality of the land, were involved in the snare of the oath of abjuration, renouncing the principle of declaring war against a malignant King, and of asserting the lawfulness of bringing his murdering complices and incendiaries to condign punishment; but on the other hand, some of the suffering party did sometimes exceed the bounds of moderation in this matter, in usurping the sword without God's call, without respect to the rule, and against the scope of their own declarations, to take vengeance on them at their own hand; yea, even to that degree of taking the lives of some of them in an extravagant manner, \* for which they were sadly rebuked of God, and occasion was given and taken to reproach and blaspheme the way of God upon that account. But to descend to our own time, we have it to bewail: that whatever alteration there is in the face of affairs, since the yoke of tyranny was taken off our neck, yet there is no alteration in this matter to the better, but rather to the worse; malignants are so far from being brought to condign punishment, that they are the whole administrators of the affairs in the kingdom; whence it is come to pass, that the supreme judicatories, which should take trial of such, and bring them to punishment, and to whom they should

\* Such as the Curate of Carsphairn and some others. But it is to be noted, that this sentence is not meant of those, who either designed, or actually executed that Act of extraordinary justice upon the Arch-bishop of St. Andrews, who being an arch-traitor, and public incendiary, and implacable enemy to the work of God, and all the godly in the kingdom, was therefore justly put to death; though (because of the defect of justice in those that had authority) the Act in respect of the persons executing, was singular and extraordinary. See the same vindicated, Hind Let Loose, Head 6. Page 633. &c.

be delated, are wholly, or mostly composed of such; yea, none may now be reputed malignant, unless he be disaffected to the civil government; so that malignancy is not now, disaffection to the cause and work of God, but disaffection to the present establishment, and so far are they that are truly disaffected to Christ and his interest, this day advanced and strengthened in their designs, that they have, (so far as in men lies) put a final stop to all further progress in Reformation in these Covenanted kingdoms; so that instead of discovering and bringing to punishment them who make parties and factions against the League and Covenant, and Reformation therein concert, the most part of Britain and Ireland are nought else, but a party and faction against it, who have cast it out of doors, and for what is apparent, are never minded to receive it again; and upon the contrary, such as are labouring to adhere most closely (though in weakness) to these engagements, and prosecute the ends of these Covenants, are unjustly looked upon as a party and faction, and prosecuted as offenders, by such, as according to the genuine sense of this article, ought to be brought to condign punishment. It is likewise promised in this Article, that *such shall be brought to trial, as shall divide the King from his people, or one of the kingdoms from another*, which clause hath been broken, by using endeavours to have King and people, and the kingdoms all conjoined in an *Union* and conjunction contrary to, and everfive of this Solemn League and Covenant; and these that go under the character of ministers, from whom it might in all reason be expected, that they should interpose for having malignants duly punished, are so far from doing so, that they make it their endeavour to please them, and upon the contrary they spare no pains to incense the persons in the government, against those whose design it is, in the Lord's strength, to adhere to their Covenant engagements, and to keep themselves unspotted from the abominations of

the times. We acknowledge also ourselves guilty of the breach of this article, in so far as, we have not more frequently and fervently, from a real respect and zeal to the glory of God, after we saw no means of getting such evil instruments and opposers of Reformation punished and suppressed by human judicatories, applied by prayer and supplication to God, that he would either of his infinite mercy convince them of, and reclaim them from, or in justice reprove and punish them for their opposition to his cause and interest. As also, that we have not duly searched into our own sins, and especially the malignancy of our own hearts, by means whereof, the Lord is highly provoked to permit such evil instruments, not only to afflict and oppress us, but also to retard the success of his own work; and that we have not impartially and sincerely mourned over these sins in our own hearts and lives, which hinder our own personal, and so have influence to impede National Reformation, and have not forsaken and abandoned them.

In the fifth Article, we are bound, 'according to our place and station, to endeavour, that the kingdoms may remain conjoined in a most firm peace, and union to all posterity; and that justice may be done upon the wilful opposers thereof.' According to,

Isa. ii. 2, 3. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established upon the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, Isa. xix. 23, 24. In that day shall there be a high way out of Egypt to Assyria; and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt, and with Assy-

ria, even a blessing in the midst of the land, Jer. l. 4, 5. In those days and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward: saying, come, and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten, Ezek. xxxvii. 16; 17. Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph the stick of Ephraim, and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand, Zech. ii. 11. And many nations shall be joined to the Lord in that day, and shall be my people, &c. Zech. viii. 21, 22. And the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Gal. v. 12. I would they were even cut off which trouble you."

' But though the peace and union of the kingdoms  
' (while duly subordinate to the interest of religion)  
' was a great blessing of God unto both, and a bond  
' which we are obliged to preserve inviolated, and  
' to endeavour that justice may be done upon the  
' wilful opposers thereof; yet some in this land,  
' who have come under the bond of the Covenant,  
' have made it their great study, how to dissolve this  
' union, and few or no endeavours have been used  
' by any of us for punishing of such; yea, very little,  
or none at all, have the most of us been concerned  
about this article; whether there be peace with, or  
holiness and truth in the other kingdoms; or what  
sort of peace, or on what foundation it be settled;  
both kingdoms are mutually guilty of dissolving this

Covenanted Union, in invading each other at several times, contrary to the Covenant, the English nation in subjecting us to their conquest, and forcing us to a submission to their Sectarian usurpations on church and state; and this nation, in giving such provocations to them, by the unlawful engagement in the year 1648, by treating with, setting up and entertaining the head of the malignant party, their enemy and ours both, as our King in the year 1650, and invading them upon his quarrel, at the Worcester expedition Anno 1651; since which time, after that kingdom and this both united in that unhappy course of restoring the King, without respect to the Covenant, and re-establishing Prelacy, which broke our Covenanted Union and Conjunction, that nation hath sometimes sent aid to our persecutors, for suppressing our attempts to recover our religion and liberties: and this nation hath sent forces to help their destroyers, and to suppress their endeavours for the recovery of their privileges. And in the mean time, we have been very little solicitous for correspondence to settle union with such of them as owned the Covenant, or for giving to, or receiving from them mutual informations of our respective cases and conditions under all our calamities, and calumnies cast upon us; nor have we studied to keep up sympathy or communion of saints, or mutual bearing of one another's burdens, as became covenanted brethren.

On the other hand instead of union in truth and duty according to the bond of the Covenant, a confederacy hath been studied in defection from the Covenant, and an union and peace which wanted the foundation laid down in the foregoing articles of the Covenant, viz. ' Uniformity in doctrine, worship, discipline and government, against Popery ' Prelacy, Schism, Sectarianism, for our religion, laws, and liberties, and discovering, suppressing and punishing the enemies of these in-

'terests.' Such an union hath not been studied nor sought, but on the contrary an Union against the Reformation and Uniformity, for Prelacy and Sectarian multiformity, by maintaining tyranny and strengthening malignancy. Yea, by the means of this incorporating Union now of late established, Prelacy is not only strengthened and confirmed; but so settled as to continue to all succeeding generations, and this nation's slavery as well as their sin perpetuated. And persons of all ranks have had a deep hand in this trespass: the nobility and gentry who represented the nation, in surrendering their own and the nation's rights and privileges: ministers in not warning them faithfully to beware of that covenant breaking course, which could not but provoke God to anger against this poor island, but shewing more concern in that juncture for settling their own, than for securing and advancing Christ's interest: and the body of the land in that they did not bestir themselves for the defence of their own liberties in a lawful way.

In the sixth Article we are bound, 'according to  
'our places and callings, in this common cause of  
'religion, liberty and peace, to assist and defend all  
'those that enter into this League and Covenant, in  
'the maintaining thereof. And in the national Co-  
'venant, in like manner, we are bound to stand to  
'the mutual defence and assistance, every one of us  
'of another, in the same cause, with our best coun-  
'sel, our bodies, means, and whole power, against  
'all sorts of persons whatsoever; so that whatsoever  
'shall be done to the least of us for that cause,  
'should be taken as done to all of us in general, and  
'to every one of us in particular.' A duty very clear in the scriptures;

*of* Judges v. 23. "Curse ye Meroz, said the angel to the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

1 Chron. xii. 1. "Now these are they that came to David to Ziklag, while he yet kept himself close, because of Saul the son of Kish; and they were among the mighty men, helpers of the war. Verse 18. Then the Spirit came upon Amasai, who was chief of the captains, and he said, thine are we, David, and on thy side, thou son of Jesse, peace, peace be unto thee, and peace be to thine helpers: for thy God helpeth thee. Then David received them and made them captains of the band, Neh. iv. 14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, be not ye afraid of them: remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses, Prov. xxiv. 11, 12. If thou forbear to deliver them that are drawn into death, and those that are ready to be slain: if thou sayest, behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

But alas! how little conscience hath been made of this duty? 'We have suffered many of our brethren in many parts of the land to be oppressed of the common enemy, without compassion or relief. There hath been great murmuring and repining because of expences of means and pains in doing of our duty;' and not only so, but many did swear and subscribe oaths, and bonds expressly against such assistances, and to condemn all such endeavours, to assist, defend or rescue them, as rebellion and sedition, and obliging them to assist their murdering malignant enemies, by such concurrences as they required. Yea, many instead of coming out to *help the Lord against the mighty*, and defending their brethren, did come out to the help of the mighty against the Lord, his cause, Covenant, and oppressed people; concurring in arms against them at all the ap-

pearances that were made and essayed for the cause of Christ; compearing at courts held for informing against and condemning their brethren, that were present at, or concerned in such appearances for the Covenanted cause, and coming in as witnesses against them; sitting in assizes for condemning them, and guarding them to their executions, when martyred for their duty, and the interest of truth. Many likewise denied to reset, harbour or entertain their brethren persecuted for maintaining the Covenanted Reformation; some raised the hue and cry after them, thereby occasioning and assisting in the murder of several faithful brethren, the most part owned the great murderer who authorized all the rest, and enacted all these murders, and assisted him and his complices, and executioners of his murdering mandates, with their persons and estates, in paying the supplies professedly demanded, and declaredly imposed, for enabling them to accomplish these mischiefs. Yea, many were so far from assisting, that they added afflictions to their afflicted brethren, their reproaches and persecuting by the tongue, those whom the Lord had smitten, and talking to the grief of those whom he had wounded. And all sorts of us have been wanting in our sympathy with, and endeavouring succour to our suffering brethren, let be to deliver them from their enemies hands according to capacity. So also, it is for matter of lamentation, that many ministers all alongst discovered great unconcernedness with, and contempt of poor despised and reproached sufferers, condemned the heads of their suffering, forgot or refused to pray for them publicly. And as this article was all alongst through the persecuting times, most grossly violate, so to this day it continues to be. Any that would appear in the least active for this cause, are so far from being assisted, that they are born down, derided, sentenced, and sometimes imprisoned; whatever motions are made in private discourses, or

public sermons, which may import a respect to, or liking of this noble cause of religion, or a dislike of, and displacency with the courses opposite unto it, are so far from being countenanced, that the movers are hated, vilipended, condemned or censured, as raisers of dust, fomenters of division, pragmatic, turbulent and factious spirits, and loaded with many other defamatory epithets and calumnies. Many instances of which may be given since the Revolution. For example, when in the year 1690, there was a paper of grievances presented to the Assembly by some of those who had been keeping up a witness against the iniquitous courses of the times, and were now expecting that as the fruit of a merciful delivery from tyrannical usurpations, and antichristian persecution, Reformation should be revived, grievances redressed, judicatories rightly constitute, and duly purged, it was far from receiving a kind and friendly reception, and they who presented it left without assistance and help, contrary to the tenor of the Covenant, so that that paper could not be allowed a hearing, let be a redress, and the persons who offered it to their consideration were to their great sorrow and grief of heart, dismissed without a satisfying answer. As also when Mess. Linning, Shields and Boyd, who had been carrying on a Testimony against the time's defections, and were now minded to join with the Assembly, after the exhibition of their Testimony, whatever acceptance it might meet with at their hands, had in prosecution of this their design, exhibited their proposals to the Committee of Overtures, these proposals, though both worthy of consideration and necessary to be redressed: were not allowed a hearing in open Assembly, but rejected as being 'made up of mistakes, reflections, unseasonable and impracticable overtures,' and the said persons so far from being assisted, in order to a removal of the evils therein complained of, as destructive to the cause of God, that upon the contrary the forenamed

persons stand in the fifth Act of that pretended Assembly characterized with the name and epithet of persons who had followed courses contrary to the order of the church, and in their Moderator's exhortation, *to walk orderly in time coming, in opposition to all schism and division*, their former practice of testifying against the corruptions of the times, was implicitly condemned as disorderly, schismatick and divisive. Another instance of this appeared not long after; when in the year 1692, some of the godly of the land published their declaration disowning William and Mary's government, because not qualified as God's word, and our Covenants do require, as it is specified at large in the narrative of that declaration; some of them were apprehended and imprisoned, for that piece of adherence to the Covenanted Reformation, and opposing or at least witnessing against the courses which they found to be contrary to it. Yet who at that juncture appeared to assist them in their laudable undertakings? and all alongst since, whosoever has offered grievances, or any way witnessed against the bypast and present defections, have been and are prosecute with church censure, or persecute with bitter and malicious invectives and reproaches, falling from the tongues and pens of those that are obliged by Covenant to have assisted, defended and encouraged them. And especially ministers, who by virtue of their office, as well as covenant engagements, are obliged to excite persons to, and assist them in their duty, have been active to do the quite contrary; for instance, when some persons offered to give public satisfaction for their compliance with Christ's enemies, they refused to admit them. But to what purpose do we repeat these instances? it's too certain and evident, that there is more assistance and encouragement afforded to the enemies of this cause and Covenant, by persons of all ranks, than to the friends and well wishers of it. Love to, and zeal for this cause is greatly decayed,

and therefore mutual sympathy and affection amongst the people of God in the prosecution and maintenance of it is much a wanting.

In the same Article we are bound, "not to suffer ourselves directly, nor indirectly, by whatsoever combination, or terror to be divided or withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifferency or neutrality in this cause: and in the National Covenant, that we shall neither directly nor indirectly suffer ourselves to be divided or withdrawn by whatsoever suggestion, allurements, or terror from this blessed and loyal conjunction. According to scripture warrants."

Gen. xiii. 8. "And Abram said unto Lot, let there be no strife I pray thee, between thee and me, and between my herdmen and thy herdmen; for we be brethren," Psalm cxxxiii. throughout.

Zech. viii. 19. "Therefore love the truth and peace."

1 Cor. i. 10. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Eph. iv. 3. "Endeavouring to keep the unity of the Spirit, in the bond of peace."

Phil. i. 27. — "That ye stand fast in one spirit, with one mind, striving together for the faith of the gospel."

Phil. ii. 2. "Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind."

Heb. xii. 14. "Follow peace with all men, and holiness," &c.

Jer. ix. 3. — "But they are not valiant for the truth upon the earth."

Ezek. xxii. 25. "There is a conspiracy of her prophets in the midst thereof."

Hag. i. 2. "Thus speaketh the Lord of hosts, saying, this people say, the time is not come, the time that the Lord's house should be built."

Phil. ii. 21. "For all seek their own, not the things which are Jesus Christ's."

2 Tim. iv. 10. "For Demas hath forsaken me, having loved this present world."

Rev. iii. 15. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

But alas! it's long since our fathers had reason to complain and confess, 'That many in their day ' through persuasion or terror suffered themselves to ' be divided and withdrawn to make defection to the ' contrary part. Many had turned off to a detestable ' indifferency and neutrality in this cause, which so ' much concerneth the glory of God, and the good ' of these kingdoms. Nay many had made it their ' study to walk so as they might comply with all ' times, and all the revolutions thereof. That it was ' not their care to countenance, encourage, entrust ' and employ, such only as from their hearts did affect and mind God's work; but the hearts of such, ' many times had been discouraged, and their hands ' weakened, their sufferings neglected, and themselves slighted, - and many who had been once open ' enemies, and always secret underminers countenanced and employed. Nay even those who had ' been looked upon as incendiaries, and upon whom ' the Lord had set marks of desperate malignancy, ' falsehood and deceit were brought in as fit to manage public affairs.'

All which sins and breaches of Covenant have now encreased to a great height of heinousness; for in our day these incendiaries, desperate and engrained malignants have only been employed in, and admitted to the management of the affairs of the kingdom, and none but they accounted habile by law; and such divisions from this Covenanted-con-

junction, and defections to the contrary part have been, and are enacted and established by law; yea, all the unhappy divisions that have been from the public resolutions, and downward, have been the woful consequents and effects of defections to the contrary part. At the first erection of Prelacy, many, both ministers and professors, partly by terror, partly by persuasion, did withdraw from this Covenanted-conjunction, and make defection unto Prelacy, with which they combined, conforming with, and submitting to the ministry of the conforming curates; and afterward by the terror of the fear of men, and the persuasions of their counsel and example, many of the land were seduced into a combination with malignants, in taking oaths and bonds contrary to the Covenant. Thereby dividing themselves from the recusants, and making defection to the party imposing them, and opposing the Covenants. By combination of these that preferred peace to truth, and ease to duty, by the terror of threatened continuance of persecution, and the persuasion of a promised relaxation and immunity from troubles; many ministers have been divided from the testimony of the church of Scotland, against the encroaching supremacy, and absolute power, and one from another, and have made defection to that part and party, that were advancing these encroachments and usurpations on the prerogatives of Christ, and privileges of his church, by receiving indulgences and tollerations from them, in their own nature destructive unto, and given and received on terms inconsistent with the duties of the Covenants, which were contrived and conferred on purpose to divide them from this cause, and from their brethren, that more tenaciously adhered to it; and did effectuate that design in a great measure: and others gave themselves to a detestable indifferency in complying with, conniving at, and not witnessing against these defections, but passing them over in a secure and submissive silence. And as in

the times of persecuting violence, these breaches of this article were made by reason of the snares of that sinful time; so much more has there been a manifest violation of it since, when at this day there is such an universal combination of interests in opposition to the Covenanted Reformation: are not the most of the three kingdoms in one great combination against it, by this cope-stone of defection, this incorporating Union? how have we made conscience of performing that part of the Covenant anent *resisting the persuasion of men to make defection to the contrary part*, when the whole land is so deeply involved into it? there has been, alas! too much way given to carnal arguments and persuasives, such as worldly gain, ease, peace, profit and preferment, and too much slavish fear and terror of men, whose breath is but in their nostrils, has been entertained, without a due reliance and dependence upon Omnipotency; which has greatly carried men off their feet, and wheedled them into a compliance with, and defection to the contrary part, or into a neutrality and indifferency in this cause; so that few are found valiant for the truth upon the earth. What strange laxness and Laodicean indifferency has there appeared in this cause, through the whole conduct of affairs in church and state, since the Revolution; whereby many discover to every observant eye, that they are satisfied, if they obtain a peaceful enjoyment of their own things, and liberty to dwell in their ceiled houses; albeit the Lord's house (in a great measure) lies waste? where are there any acts of Assemblies, or proceedings of the church, which discover any due concern, or zeal for the Covenant-ed interest? nay the contrary has too frequently appeared, as for instance; when by the 5th act of the 2d. session of William and Mary's 1st Parl. the establishment of the church was calculate for the meridian of state-policy, according to act 114, Parl. 12, King James VI. Anno 1592. On purpose to pass on

ver in shameful oblivion the church's choicest attainments in Reformation betwixt 1638 and 1649: and particularly, to make void the League and Covenant, with the Assembly's explanatory declaration affixed to the National, the malignants grand eye-fore; there was no faithful protestation and testimony exhibited against this by the Assembly then indicted, and convened the 16th of October following; which if duly pondered in all its circumstances, without the mask and pretexts industriously drawn over it, will appear to be (perhaps) one of the greatest sins of this nation, and to be little inferior in nature and aggravations to the burning of the Covenants, which is granted by all Presbyterians to be a most atrocious act of contempt done to the eternal God, and his Son Jesus Christ; and cannot be recalled to mind by any of the godly without great abhorrence and detestation of it, in so far as, the passing over and not ratifying these acts of Parliament and Assembly, by the respective judicatories, which were made during that time of Reformation, was a practical and interpretative condemning of them, as unprofitable, and did greatly corroborate the acts, whereby Charles II. had declared them null, and not obligatory; and did likewise import a vilifying and despising of what God had wrought for his people in these lands, during that time; and lastly was a manifest indication of disregard to the oath of God, which these lands had come under. Neither did that, nor any succeeding Assembly impartially and explicitly enumerate the land's sins in their national Fasts; namely the indulgence and tolleration, with the addresses and thanksgivings for it, and the burning of the Covenant, &c. Neither have they in any of their addresses to their King or Queen by letters or other means, declared unto them the indispensable duty of renewing the Covenants, nor applied to the Parliament for that effect: neither have they by their Assembly-acts asserted the intrinsic power of the

church: neither did they in any of their acts, or public papers make honourable mention of these, who had laid down their lives for their adherence to Christ's truths, during the times of tyrannical persecution, nor testified their approbation of what was done that way: and yet many of us have been wanting in testifying our dislike of these backsliding courses, by discountenancing, withdrawing from, and keeping ourselves free of all participation with them; but have received the sacraments of baptism and the Lord's supper, and the privilege of marriage at their hands, and paid them tythes and stipends. By all which it's apparent, how much indifferency there has been in this cause and covenanted interest, which so much concerneth the glory of God, the good of the kingdoms, and the honour of the civil Magistrate.

Moreover in the same Article we are sworn " All  
 " the days of our lives, zealously and constantly to  
 " continue in this cause, against all lets and impe-  
 " diments whatsoever, and what we are not able  
 " ourselves to suppress and overcome, to reveal and  
 " make known the same, that it may be timeously  
 " prevented. And in the National Covenant, never  
 " to cast in any let, that may stop or hinder any  
 " such resolution, as by common consent shall be  
 " found to conduce for so good ends; but on the  
 " contrary, by all lawful means to labour to further  
 " and promote, the same; and if any such danger-  
 " ous or divisive motion be made to us by word or  
 " write, that we and every one of us shall either  
 " suppress it, or if need be, incontinent make the  
 " same known, that it may be timeously obviated,  
 " Agreeing very well with the scriptures."

Numb. xiv. 9, 10. " Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones,

Neh. vi. 3. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you? See also the 6.—8, 9, 10, and 11. verses.

Isa. viii. 12, 13. " Say ye not a confederacy, to all them, to whom this people shall say a confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. Verse 14. And he shall be for a sanctuary, &c. Acts iv. 19. But Peter and John answered and said unto them, whether it be right in the sight of God, to hearken unto you more than unto God, judge ye. Acts xx. 24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy. ——— Acts xxi. 13. Then Paul answered, what mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. Gal. ii. 5. To whom we give place by subjection, no not for an hour: that the truth of the gospel might continue with you. Phil. i. 28. And in nothing terrified by your adversaries." ———

Nevertheless, *many have been the letts and impediments that have been cast in the way to retard and obstruct the Lord's work*, by Prelacy, supremacy, indulgences, toleration, and absolute tyranny and compliance therewith, enacted by law, and all the mischiefs established by a throne of iniquity since the unhappy restoration of Charles II. to this day. Yet few have ever zealously contended, and fewer have constantly continued in contending against these obstructions, so obstructive to the cause, many have kept secret the first motions and appearances of these things while they might have been suppressed and overcome, and the generality have passed them over in silence, and made not known nor adverted unto the evil of these things when declared, by wit-

nessing against these things; when they could not be otherways removed or overcome. Yea, many of us have ourselves cast in lets and impediments obstructive to the cause by our defections, divisions and disorders against common consent, and precipitances without common consent even of our brethren adhering to the testimony. Many a divisive motion hath not been counted dangerous, as those which tended to divide us from the Covenanted cause. And many a good and necessary motion hath been accounted divisive, namely such as proposed the necessity of confessing and forsaking sin.

‘ Besides these and many other breaches of the articles of the Covenant, in the matter thereof, which concerneth every one of us, to search out and acknowledge before the Lord, as we could wish his wrath to be turned away from us, so have many of us failed exceedingly in the manner of following and pursuing the duties contained therein, not only seeking great things for ourselves, and mixing private interests and ends concerning ourselves and friends, and followers with these things which concern the public good; but many times preferring such to the honour of God and good of his cause; and retarding God’s work until we might carry alongst with us our own interests and designs: it hath been our way to trust in the means, and to rely upon the arm of flesh for success; albeit the Lord hath many times made us meet with disappointments, and stained the pride of all our glory, by blasting every carnal confidence unto us. We have followed for the most part the counsels of flesh and blood, and walked more by the rules of policy than piety, and have hearkened more unto men than unto God.’

In the conclusion of the Solemn League and Covenant there is a profession and declaration “before God and the world of our unfeigned desires to be

“ humbled (*a*) for our own sins, and for the sins of  
 “ these kingdoms; (*b*) especially that we have not  
 “ valued, as we ought, the inestimable benefit of the  
 “ gospel, (*c*) that we have not laboured for the pu-  
 “ rity (*d*) and power thereof, (*e*) and that we have  
 “ not endeavoured to receive Christ into our hearts,  
 “ (*f*) nor to walk worthy of him in our lives, (*g*)  
 “ which are the causes of other sins and transgres-  
 “ sions so much abounding amongst us: (*h*) all  
 “ which we are under many obligations to confess  
 “ and mourn over, from the word; and of our true  
 “ and unfeigned purpose and desire, to endeavour  
 “ for ourselves and all others under our power and  
 “ charge (*i*) both in public and in private, in all

(*a*) Ezek. vii. 16. But they that escape of them, shall escape, and shall be upon the mountains, like doves of the vallies, all of them mourning, every one for his iniquity.

(*b*) Ezek. ix. 4. ——— Set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof.

(*c*) Matt. xxii. 5. But they made light of it, and went their ways, one to his farm, another to his merchandise.

(*d*) 1 Tim. vi. 14. That thou keep this commandment without spot, unrebukeable until the appearing of our Lord Jesus Christ.

(*e*) 2 Tim. iii. 5. Having a form of godliness; but denying the power thereof.

(*f*) Eph. iii. 17. That Christ may dwell in your hearts by faith. ——— Col. ii. 6. As ye have therefore received Christ Jesus the Lord, so walk ye in him.

(*g*) Col. i. 10. That ye might walk worthy of the Lord unto all pleasing ——— (*h*) 2 Theff. ii. 10, 11, 12. Because they received not the love of the truth; ——— For this cause God shall send them strong delusion, that they shall believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.

(*i*) Josh. xxiv. 15. ——— But as for me and my house; we will serve the Lord. Gen. xviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.

“ duties (*k*) we owe to God and man, to amend our  
 “ lives (*l*) and each one to go before another (*m*)  
 “ in the example of a real reformation, that the  
 “ Lord might turn away his wrath and heavy indig-  
 “ nation, (*n*) and establish these kingdoms in truth  
 “ and peace (*o*). Yet we have refused to be reform-  
 “ ed and have walked proudly and obstinately before  
 “ the Lord, not valuing his gospel, nor submitting our-  
 “ selves unto the obedience thereof; not seeking af-  
 “ ter Christ, nor studying to honour him in the ex-  
 “ cellency of his person, nor to employ him in the  
 “ virtue of his offices; not making conscience of the  
 “ public ordinances, nor studying to edify one ano-  
 “ ther in love. The ignorance of God and his Son  
 “ Jesus Christ prevails exceedingly in the land.”

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(*k*) 1 Tim. iii. 15. — That thou mayest know how  
 thou oughtest to behave thyself in the house of God. —

(*l*) Psal. ci. 2. I will walk within my house with a per-  
 fect heart. Jer. vii. 3. Thus saith the Lord of hosts, the God  
 of Israel, attend your ways, and your doings, and I will  
 cause you to dwell in this place. Isa. i. 16, 17. — Cease  
 to do evil. Learn to do well. —

(*m*) Jer. l. 8. Remove out of the midst of Babylon, and  
 go forth out of the land of the Chaldeans, and be ye as the  
 he-goats before the flocks.

(*n*) Zech. i. 3. Turn ye unto me, saith the Lord of hosts,  
 and I will turn unto you, saith the Lord of hosts. Psal.  
 lxxxv. 3. Thou hast taken away all thy wrath; thou hast  
 turned thyself from the fierceness of thine anger. Verse  
 4. Turn us O God of our salvation, and cause thine anger  
 towards us to cease.

(*o*) Psal. lxxxv. 9, 10. Surely his salvation is nigh them  
 that fear him; that glory may dwell in our land. Mercy  
 and truth are met together: righteousness and peace have  
 kissed each other.

Isa. xxxii. 17. And the work of righteousness shall be  
 peace, and the effect of righteousness, quietness, and assurance  
 for ever.

Zech. viii. 19. — Therefore love the truth and  
 peace.

Even our fathers in their purest times confessed in their acknowledgment of sins, " That the greatest  
" part of masters of families among noblemen, barons, gentlemen, burgesses, and commons, neglected to seek God in their families, and to endeavour the reformation thereof. And albeit it  
" had been much pressed, yet few of the nobles and great ones could be persuaded to perform family  
" duties themselves in their own persons, which made so necessary a duty to be misregarded by persons of inferior rank."

We may add, in our degenerate times not only the great ones generally profess the neglect and contempt of so necessary a duty, both in their own persons and in the use of chaplains; but the great part of the commons are altogether strangers to it; many performing no part of family worship at all, others only singing a psalm and reading a chapter without praying, and others making a fashion of all but very perfunctoriously, formally, and indifferently, and scarce once in a day. And ministers also making little conscience of visiting families, to see how this duty is performed, not pressing it upon the negligent nor stirring up the formal to a more spiritual way of performance of it, nay, some giving bad example to their flocks by neglecting it themselves in their own families. *The nobility, gentry, and barons, who should be examples of sober walking unto others, are very generally ring-leaders of excess and rioting.* We have been far from amending our lives and promoting a personal reformation, and going before one another in the example of a real reformation, when we have been examples of deformation in our personal practices and public transactions, and being too familiar and too far unite with the patrons and patterns of the lands deformations. ' Our fathers also acknowledged, albeit they were the Lord's people engaged unto him in a solemn way; yet they had not made it their study that judicatories and armies should con-

‘ list of, and places of power and trust be filled with  
‘ men of blameless and Christian conversation, and  
‘ of known integrity and approved fidelity, affection  
‘ and zeal unto the cause of God. And not only  
‘ these who were neutral and indifferent, but disaf-  
‘ fected and malignant, and others who were profane  
‘ and scandalous were intrusted. By which it came  
‘ to pass that judicatories, EVEN THEN, were  
‘ the seats of injustice and iniquity. And many in  
‘ their armies by miscarriages became their plague,  
‘ unto the great prejudice of the cause of God; the  
‘ great scandal of the gospel, and the great increase of  
‘ looseness and profanity throughout all the land:’ but  
since the time of that acknowledgment, there has  
still been more and more degeneracy, so that judi-  
catories have consisted of, and been filled with per-  
jured traitors to God and their country. And ar-  
mies made up of these plagues marshalled under a  
displayed banner, against Christ and his interest, not  
only to the scandal, but for the suppression of the  
gospel, and forcing people to profanity throughout  
the land; and now are to the disgrace of the Pro-  
testant religion, made up of the refuse of the lands,  
and employed to the support of an antichristian in-  
terest abroad. Yet have we not sighed and cried for  
these abominations, nor have we been concerned  
as we ought with the abounding of them through  
the land. As also with blushing we must confess our  
pride and presumptuous boasting of external privi-  
leges of the gospel, and outward reformation, and of a  
testimony which we bragged of, as if that had made  
us better than others, while we made no conscience  
of personal reformation; which no doubt amongst  
other sinful miscarriages, was a main cause of the  
Lord’s depriving us so long a time of the comfort-  
able and soul enriching mercy of a faithfully dispen-  
sed gospel.

‘ And in like manner the conceitedness of some in  
‘ suffering and contending for truth, rather for keep-

‘ing up the contention and abetting a party, and  
‘many times under too lofty names of the suffering  
‘party and remnant, and the like, than to keep and  
‘hold fast the word of the Lord’s patience to his glo-  
‘ry as our crown; and many other evidences of pride  
‘hateful to God; such as boasting in the strength of  
‘armies in the suffering times, in an ostentive way  
‘vaunting of, and being too much taken up with  
‘them, though then necessary for the defence of our  
‘lives; rejoicing in our numerousness or worldly a-  
‘bilities, or in the number of them that frequent the  
‘public ordinances in the fields, or that they who are  
‘owners of the testimony are for the most part kept  
‘free from the gross out breakings into which others  
‘are left to fall; which things though very good and  
‘desirable in themselves, may yet be, and have been  
‘occasions of sin when boasted in, more than hum-  
‘bly and thankfully acknowledged to be from the  
‘hand of God.’ As also revengeful resenting of af-  
‘fronts, passionate and disdainful refusing to take re-  
‘proof for faults, or for the excess in any duty as to  
‘the manner of it when we thought the matter was  
‘right.

‘And it is likewise matter of regrave, that both in  
‘the time of greatest suffering and afterwards, idle-  
‘ness of both kinds did too much prevail amongst  
‘us: both that when we were in a manner driven  
‘from the world, and shut up from all employments,  
‘but the exercise of godliness; many did not improve  
‘that opportunity of the cross to promote acquaint-  
‘ance and communion with God, being slothful in  
‘prayer, reading, and other duties; and some again,  
‘even when they might have had access to lawful  
‘employments, continued idle and out of work, to  
‘the opening of the mouths of many against the  
‘cause; albeit they were not called to, or employed  
‘in any public business for the same.

*And besides all these things, there be many other transgressions whereof the lands wherein we live are guilty, and these attended with many hainous aggravating circumstances beyond what they were in our fathers, which we have not been humbled for to this day: but instead of mourning for them, confessing and forsaking them, we have been rather defending or daubing, covering or colouring, excusing or extenuating them. All which we now desire to acknowledge and be humbled for, that the world may bear witness with us, that righteousness belongeth unto God, and shame and confusion of face to us, as appears this day.*

A  
SOLEMN ENGAGEMENT

TO THE  
DUTIES contained in our Na-  
tional and Solemn League and  
Covenant.

*Particularly adjusted to the Circumstances of  
these Times, Anno 1712.*

**B**Ecause it is requisite in order to obtain mercy, not only to confess, but also to forsake our sins, and to do the contrary duties; therefore, that the sincerity and reality of our repentance may appear, we resolve, and solemnly engage before God, in the strength and through the assistance of Christ, that we shall carefully endeavour in all time coming, to avoid all these offences, whereof we have now made solemn public acknowledgment, and all the snares and tentations tending thereunto; and to testify this sincerity of our resolution, and that we may be the better enabled in the power of the Lord's might, to perform the same, we do again renew our Covenants, both National and Solemn League, promising to make conscience of a more exact performance of all the duties therein contained, so far as we in our stations, and present deplorable circumstances are capable; particularly such as follow,

Because religion is of all things the most excellent and precious in its own nature, and therefore most to be desired by the children of men, and the knowledge of the great truths of the gospel, so generally decreased in this land, is so absolutely necessary to

salvation; therefore in order to attain it, we shall labour to be better acquainted with the *written word of God*, the only infallible rule of faith and manners; and shall (according to our capacity) study more than formerly the doctrine of the reformed church of Scotland, summed up in our \* Confession of Faith, Catechisms Larger and Shorter, Sum of Christian doctrine, and practical use of saving Knowledge, Directory for Worship (as the same was received and observed by this church in her purest times, viz. in the year 1649) Propositions concerning church government, and ordination of ministers, annexed to the Confession of Faith, and other writings clearing and confirming these truths, approved by this church, and agreeable to the word of God.

We shall likewise endeavour the advancing and promoting the power of this true Reformed Religion against all ungodliness and profanity, and the securing and preserving the purity thereof, against all kind of errors, heresy and schism, as namely Independency, Brownism, Anabaptism, Antinomianism, Arminianism, Socinianism, Libertinism, Familism, Scepticism, Quakerism, Deism, Burignionism, and Erastianism: and as we declare, that we willingly agree in our consciences unto the doctrine of the church of Scotland in all points, as unto God's undoubted truth and verity, grounded only upon his written word, so we resolve constantly to adhere unto, maintain and defend, profess and confess, and (when called of God) to yield ourselves sufferers for the said doctrine, as we shall desire to be approved

\* Nota. The Confession of Faith is here adhered to, as it was received and approved by the General Assembly of this church, by their Act of the 27th of Aug. 1647, Sess. 23. the 2d Article of the 31st Chap. being understood, as explained in that Act, and the 4th Sect. of the 23d Chap. being understood, as it is explained in our Informatory Vindication, page 196, 2d Edition.

and confessed by Jesus Christ, before God and his holy angels. *2dly.* We shall also study more sincerity, uprightness, and heart integrity in the worship of God, and shall not satisfy ourselves with the form of it, without the power and spirituality, which God the alone object of religious worship doth require: and shall endeavour the due performance of all the duties of religious worship, which God hath in his most holy word required. And shall (if Providence offer occasion) endeavour to recover, and labour to preserve the purity thereof from all corruptions, mixtures, innovations, and inventions of men, Popish, Prelatical, or any other; and while we are not able by reason of the prevailing power of the abettors and maintainers of them, to get them removed, we shall labour (through grace) to keep ourselves free from all sinful communion and participation with them, and shall in our stations, testify against these corruptions and perversions of God's worship, by all competent means. *3dly.* We shall likewise by all lawful means endeavour, that Presbyterian church government in kirk-sessions, presbyteries, synods and general assemblies, may be recovered in its former purity, established upon its proper basis and foundation, the word of God; and that it may be freed from all encroachments and invasions made thereupon by the powers of the earth; and that the discipline of the church may be impartially exercised against all scandalous offenders, great or small; and when the ministers of this church, or any of them, shall sincerely and conscientiously endeavour the restoration of the government in all its privileges, and freedom from all Erastian encroachments, and to have the discipline duly and impartially exercised, then we promise to be obedient, and subject thereunto, as becomes the flock of Christ; but shall always testify our dislike of all encroachments made and yielded to, prejudicial to the privileges which Christ hath bestowed upon his church.

*4thly*, We shall always desire and pray for the reviving of the work of Uniformity in the three kingdoms, and (if the Lord in his providence shall offer opportunity) shall seek and endeavour it by other means possible, lawful, expedient, and competent to us in our capacities; and shall never cordially consent unto, nor cease to testify against whatsoever doth obstruct and hinder that work of Uniformity and shall detest and abhor all multiformity introduced by Erastianism, Prelacy and Sectarianism, now so prevalent and confirmed by this late Union with England.

According to the second Article, we shall do our outmost endeavour to have the land purged of Popish idolatry, and the monuments thereof destroyed, particularly the abomination of the mass, and so far as lies in our power shall never suffer the same to be re-introduced, or erected again, nor favour any attempts tending thereunto. We shall never make any conjunction with these abominable Popish idolaters, at home or abroad, in armies or otherwise, and shall according to our National Covenant, detest and abhor all their wicked superstitious rites and ceremonies. We shall never consent, for any reason whatsoever, that the Penal Statutes made against Papists should be annuled; but shall, when opportunity offers, be ready to concur in putting them to a due and vigorous execution. *2dly*, We shall by all approved means in our stations and vocations, endeavour the extirpation of Prelacy; and shall never submit to that wicked hierarchy of bishops, archbishops, &c. having superiority of order and jurisdiction above preaching Presbyters, whether Erastian, or only Diocesan, in any form or degree, howsoever reformed, accommodated, limited, or restricted by cautions and provisions of men: seeing that all such superiority is flatly condemned in the word of God, and hath proven many times fatal to the church of Christ. We shall detest and abhor, and in our stations witness against whatsoever courses, tending to the establishment of that

abominable hierarchy; and particularly, the oaths of allegiance with the assurance, and oath of abjuration lately imposed on the persons of public trust in these realms, in regard they may justly be interpret to strengthen that hierarchy by upholding the persons that maintain the same. We shall not submit to any orders issued forth by bishops, nor own them as our lawgivers, nor acknowledge any title they have to be members of Parliament or council. *3dly.* We shall in like manner detest and abhor and labour to extirpate all kinds of superstition, all rites and ceremonies superadded by human invention to the worship of God, not enjoined and required in his word; together with all heresy and false doctrine, and all profaneness and immoralities of every kind, and whatsoever is contrary to sound religion, and shall in the strength, and through the help of Christ, endeavour to deny all ungodliness and worldly lusts, and from henceforth to live righteously towards our neighbour, soberly in ourselves, and to walk humbly with our God.

We shall upon the one hand, endeavour to keep ourselves, as far as we can, from all partaking in other men's sins, by consenting unto, association, incorporation, combination, compliance with, or conniving at their sins. And upon the other, to guard against all schism, and sinful separation, or unjust, rash, and disorderly withdrawing from societies, congregations or families, or any part of the communion of the true reformed church of Scotland, holding purely and entirely the doctrine, worship, discipline and government of the same, in principle and exercise, according to the rules of Christ, and standing acts and constitutions of this church, consonant thereunto, so far as the Lord gives light therein. And as we look not upon our practice in withdrawing from the backslidden ministers of the present Erastian church, for reasons valid and sufficient, to be a gathering and setting up formed se-

parated churches under other ordinances and ministry distinct from the Presbyterian church of Scotland, (although we be falsely aspersed as doing it) so we purpose and resolve always to adhere to that standard of doctrine, discipline, and government, and that purity and form of worship, which during our reforming times were established, and to embrace such ordinances, and such a ministry as are of divine appointment; and that we shall not presume to withdraw from minister or member of that body for any offence, in any case, where either the offence may be legally removed without withdrawing, or cannot be instructed to be condemned by the word of God, and constitutions of this church, or is in itself an insufficient ground of withdrawing, or where it is not defended, or obstinately persisted in, or is a thing to be condescended upon, forborn, or forgiven; but shall study to maintain union and Christian communion, with all and every one, whether minister or private Christian, who adhere unto the purity of the doctrine, worship, discipline and government of the church of Scotland, and to the whole word of Christ's patience, in the sufferings and contendings of his people, in opposition to his enemies encroachments; and shall join in the way of truth and duty, with all who do, and in so far as they do adhere to the institutions of Christ. And because many have laboured to supplant the liberties of the true kirk, and have in a great measure, of late, by indulgences and toleration, and now by oaths of allegiance and abjuration, and encroaching on the freedom of Christ's courts, obtained their design: we shall therefore, to our power, withstand and witness against all these encroachments made upon the liberties of Christ's church in our land, and when we can do no more, shall withdraw our countenance and concurrence from such as hold their freedom from, and are modified by such usurpations; and shall neither hear their sermons, nor pay them stipends, while

they continue unfaithful: and shall, whenever God gives us opportunity, endeavour to recover, and when recovered, to maintain and defend the liberties and privileges of the church of Scotland, against all who shall oppose or undermine the same, or encroach thereupon, under any pretext whatsoever.

With reference to the third Article, wherein we are bound to defend the privileges of the Parliament, liberties of the kingdoms, and the King's Majesty's person and authority, in the defence of the true Reformed religion: albeit God, in his righteous judgment, hath left the nations so far to the counsels of their own hearts, as to suffer them to set up Magistrates, wanting the qualifications requisite, and to fill places of power and trust with insufficient and disaffected persons, who have no respect to the interest of religion, and this nation in particular, to give up the rights and privileges of Parliament and kingdom to the will and lust of the English, and so to betray the interest both of religion and civil liberty for unworthy by-ends; yet we purpose and promise that we shall always in our capacities bear witness against these courses, and shall not by any means corroborate them, or encourage and countenance the maintainers and abettors of them. And if ever the Lord in his mercy shall be pleased to open a door of relief, and break the cords of the ungodly, we shall not be wanting in all lawful and suitable endeavours to promote, to our power, the recovery of that liberty and freedom which we have lost, and to have these acts and oaths, which impede Reformation, rescinded: and that all the righteous laws made in favours of the Covenanted Reformation may be put in full force, and duly execute.

We shall earnestly pray to God that he would give us able men, men of truth, fearing God and hating covetousness, to bear charge over his people, and that all places of power and trust in church, state, or army may consist of, and be filled with men of

known good affection to the cause of God, and of a Christian and blameless conversation; and when it shall please the Lord to give us such Magistrates and judges supreme and subordinate, then we will in the terms of the Covenant yield allegiance to them, and loyally subject to their good government, not from any by-end or sinisterous principle, but out of sincere obedience to God's commandment, and shall willingly support and defend them with our estates and lives, in their preserving and defending the true Reformed Protestant religion, in doctrine, worship, discipline and government, and suppressing all kinds of false religion in their dominions, and in the administration of justice and punishment of iniquity: but while the Lord in his just displeasure for our sins, withholds such from us, we intend to wait till he turn away his anger, and not to stretch forth our hands to iniquity in owning and countenancing such as are not duly qualified, as particularly these that are Popish or Prelatical in their professed principle and practice, and by oaths engage themselves to maintain, and accordingly do defend the Prelatical form of church government, who oppose and encroach upon the true government of Christ's house by their supremacy, and tolerate Sectarian errors in their dominions, and that every one of them supreme or subordinate; and shall not corroborate their unjust authority, by paying them cesses and supply for upholding their corrupt courts and armies employed in an unjust and antichristian quarrel, or by compearing before their judicatories, either to defend or pursue law-suits, or upon any other account.

Because we are not in a case to bring to due trial and punishment condign to the merit of their offences, malignants and evil instruments, according to the fourth Article; Therefore we shall endeavour to keep ourselves as far as possible from any compliance with, or approbation of their cause and courses,

opposite to the cause and work of God, and shall endeavour to keep at a distance from every thing that may any ways import an unitive conjunction, association or confederacy with them, or strengthening them in their opposition to the cause of God, the Covenanted interest. We shall through grace endeavour to represent before the throne of justice their wicked courses, and pray that God would defeat their inventions, though we shall always, as becomes Christians, implore the throne of grace for mercy to their souls, so far as it may be consistent with God's eternal purpose of electing love. Moreover we shall always endeavour to guard against all unwarrantable and irregular ways, not approven in God's word, of punishing malignants and incendiaries for their opposition to Reformation.

Whereas in the fifth Article we are bound to endeavour that the kingdoms may remain united in a most firm peace and union to all posterity. Which union did consist in an uniformity in doctrine, worship, discipline and government, though (as was said) it is now laid aside, and an Union entered in to which establishes multiformity therein, and so is the opposite of this Covenanted union. We shall, therefore, deny our consent unto and approbation of this Union, and shall as we have in weakness been witnessing against it formerly, so continue to do for the future, and shall not corroborate or strengthen the same; but upon the contrary (if the Lord afford opportunity) shall do our utmost to have the *Union of the kingdoms settled* upon the true Covenanted basis; and shall lay out ourselves as far as possible, to entertain correspondence and sympathy with every one in the kingdoms of England and Ireland, who do or shall, to our knowledge, adhere to this League and Covenant.

According to the sixth Article, considering what danger we and all our brethren, under the bond and owning the obligation of these Covenants, are in,

and may be exposed unto from the Popish and Prelatical malignant faction still prevailing, and from this backslidden church; and being sensible of the many defects, which have been amongst us in the duty of defending and assisting one another, in maintaining the common cause of religion and liberty, we do here solemnly enter into a bond of association with all that do now renew these Covenants, 'with  
' the Acknowledgment of the public sins and breaches,  
' and the Engagement to the Duties thereof, and  
' concert and assert the old Covenanted cause and  
' quarrel,' as our fathers stated and contended for it, from the year 1638 to the year 1650. Which cause of the Covenanted Reformation in doctrine, worship, discipline and government, and all interests, or rights, religious or civil, contended for during the foresaid space of years, conducing to promote the same, we faithfully promise to prosecute, propagate, preserve and maintain, to the outmost of our power, with our lives and all that we have; and to adhere to all the faithful testimonies, protestations and declarations in the defence of the foresaid Covenanted Reformation, agreeable to and founded on God's word, ever since the foresaid year 1650, not regarding the foul aspersions of rebellion, combination, or schism, or what else our adversaries from their craft and malice would put upon us; seeing what we do is so well warranted, and ariseth from an unfeigned desire to maintain the true religion, to obtain the protection and preserve the honour of righteous government, and promote the peace and happiness of the kingdoms.

And for the better performance of what we here engage to, we shall sympathize, bear all burdens, embark our interest with, assist and defend all these who enter into, or join with this association and Covenant, and shall reckon whatsoever is done to the least of us, for this cause, as done to us all in general, and every one of us in particular: and shall

account it a breach of Covenant, if seeing our brethren pursued for this cause, and having sufficient means to comfort and assist them, any of us shall either make peace with the persecutors, bind up their hands by oaths and bonds from resisting them, refuse to hide, harbour, or supply their brethren, decline to venture in lawful and necessary attempts for their relief, or withdraw from their dutiful support; and being thus united and associate in this cause, as we resolve and oblige ourselves to abide in this firm conjunction, and neither consent nor concede to any combination or counsel, suggestion, persuasion, allurements or terror, that may have any known tendency or influence, whether direct or indirect, to seduce us either to division amongst ourselves, or defection to our adversaries, or a base indifferency and neutrality between the two; but shall with all zeal, fidelity and constancy communicate our best help, counsel and concurrence for promoting all resolutions, which by common consent shall be found to conduce to the good of the cause, and shall endeavour to discover, oppose and suppress all contrivances or counsels, that may cast in any let or impediment, that may be obstructive or prejudicial to the same. So we shall likewise desire, design and endeavour, (whenever the Lord in his providence shall offer opportunity) to get the defections, unworthy neutralities, and unhappy divisions, which have long and lamentably wounded and wrecked this church removed and remedied. And shall be willing, with all tender sympathy and compassion, to embrace and welcome, with the outmost bowels of kindness and respect that we can, all who shall confess and forsake these defections, and according to their stations, as ministers or private Christians, shall, by all proper means, labour to satisfy the consciences of the godly, that are through these defections and scandals justly offended, and that according to the rules of Christ, delivered in his word, and received in this

church in her Reforming times, and join cordially with us in the prosecution of this cause, and we shall be willing, also at their desire, to acknowledge and forsake, for peace and unity, whatever we can rationally be convinced to be bad in our conduct and management, as we must acknowledge, that in all things we fail, and come exceedingly short of that perfection, which we should and would be at.

And because there be many, who heretofore have not made conscience of the oath of God; but some thro' fear, others by persuation, and upon base ends, and human interests, have entered thereinto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord, in swearing falsely by his name: therefore we, who do now renew our Covenants with reference to these duties, and all other duties contained therein, do in the sight of Him, who is the searcher of hearts, solemnly profess, that it is not upon any politic advantage, or private interest, or by-end, or because of any terror or persuation from men, or hypocritically or deceitfully, that we do again take upon us the oath of God; but honestly and sincerely, and from the sense of our duty. And that therefore, denying ourselves and our own things, and laying aside all self-interests and ends, we shall, above all things, seek the honour of God, the good of his cause, and the wealth of his people; and that forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall depend upon the Lord, walk by the rule of his word, and hearken to the voice of his servants. In all which professing our own weakness, we do earnestly pray to God who is the Father of mercies, through his Son JESUS CHRIST, to be merciful unto us, and to enable us by the power of his might, that we may do our duty, unto the praise of his grace in the churches. Amen.

PLAIN  
REASONS  
FOR  
PRESBYTERIANS  
DISSENTING FROM THE  
REVOLUTION-CHURCH  
IN  
SCOTLAND.

AS ALSO,

Their Principles concerning Civil Government,  
and the Difference betwixt the Reformation  
and Revolution Principles.

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NOW CORRECTED and ENLARGED.

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*Published for confirming the Weak, and informing of  
the Misinformed in those Matters.*

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JER. vi. 16. *Thus saith the Lord, stand ye in the ways  
and see, and ask for the old paths, where is the good way,  
and walk therein, and ye shall find rest for your souls.---*

JUDE, verse 3.—*Ye should earnestly contend for the faith  
which was once delivered unto the saints.*

LEV. xix. 17. *Thou shalt not hate thy brother in thine  
heart: Thou shalt in any wise rebuke thy neighbour, and not  
suffer sin upon him.*

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# REPORT

THE REPORT OF THE  
COMMISSIONERS OF THE  
LAND OFFICE

FOR THE YEAR 1881

IN RESPONSE TO A RESOLUTION  
PASSED BY THE HOUSE OF COMMONS  
ON THE 12TH MARCH 1881

BY THE COMMISSIONERS OF THE  
LAND OFFICE

IN ANSWER TO A RESOLUTION  
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# The P R E F A C E.

*Christian Reader,*

**O**UR lot seems to be fallen in the last days, wherein it is foretold, perilous times should come: for men are become lovers of their own selves, and infected with all the concomitant and consequent enormities, that natively attend and flow from the inordinate principle of self-love, 2 Tim. iii. 2, 3, 4, 5. insomuch, that it is very difficult to observe the divine precept subjoined, *from such turn away*; when so little is to be heard, or can be said of all the sometime reformed churches, but what may cause mourning, lamentation and woe; because of defection from truth, decay of true religion, declining from the right way of the Lord; the prevailing of errors, abounding of impiety, profanity, and all wickedness. These and such other evils in these degenerate Covenant-breaking lands, are imboldened, strengthened and protected by the unfaithfulness and connivance of these, who should detect and suppress them, and by an almost boundless toleration. Have they not set up their abominations in the house called by his name, to pollute it? are not the very vitals and fundamentals of pure religion, and true Christianity struck at, and wounded? is not the reason of man, in his lapsed corrupt estate, made the rule or touch-stone of religion? whereby the authority of God, speaking in his holy word, is slighted. Yea, is not idol self-love obtruded, as the principal spring and chief end of people's profession, and religious performances? are there not many preachers and hearers who no less admire, affect and cry up, instead of the evangel of Christ crucified, their lifeless and graceless harangues of moral virtues, than the Ephesians did their great Diana? do not both pulpits and press sound and

send forth such things? have not people, even professors, cause to fear the devouring and desolating curse, "who thus have transgressed the laws, changed the ordinances, and broken the everlasting Covenant?" Isa. xxiv. 5, 6.

The church of Scotland (as the great Gillespie writes in Epistle to the English Popish ceremonies,) was blessed with a more genuine *Reformation in discipline, worship, regiment and policy, established by ecclesiastic laws, &c. than any of her neighbours; neither could the most rigid Aristarchus of these times, (tho' alas there are such now) challenge any irregularity in the same.* But alas how quickly have we turned out of the way, Exod. xxxii. 8. It is now the Lord's controversy against Scotland, I had planted thee a noble vine, &c. How art thou turned unto the degenerate plant of a strange vine unto me? Jer. ii. 21—Oh transformed virgin! whither is thy beauty gone from thee? Oh forlorn Prince's daughter! how art thou not ashamed to look thy Lord in the face? O thou best beloved among women! what hast thou to do with the inveigling appurtenances and habiliments of Babylon, of Prelacy and Erastianism?

If after all that's mentioned and referred to in the following Reasons, it be asked, what principles of religion, these dissenters from the present established church hold? it is answered, the Presbyterian dissenters profess sincerely to own, and adhere to the true Reformed Protestant religion, in doctrine, worship, discipline and government, as it is contained at large in the word of God, the Old and New Testament, and briefly sum'd up in our Confessions of Faith, Catechisms, Larger and Shorter, Sum of saving Knowledge, Directories for worship, Propositions of church government; and to our Covenants, National and Solemn League: as also, to the acts and declarations of the church of Scotland, agreeable to the above said Confessions of Faith and

Covenants ; and especially the acts and declarations of General Assemblies, in purest times of the church, namely, between the year 1638, and 1649 inclusive: also, all protestations and declarations, before or after that time, agreeable to these above said, that were made by those, who opposed the defections from, and overthrowing of our Covenanted Reformation. And to all the faithful contendings for, and testimonies to the truth, interests and prerogatives of Jesus Christ, of old and late, by ministers and professors, in opposition to all error, Popery, Prelacy, superstition, heresy, schism, sectarianism, E-rastianism, profanity, and whatever is contrary to sound doctrine and the power of godliness. The maintenance of which noble cause, our renowned ancestors and faithful martyrs judged worthy of their dearest lives and precious blood, to seal and confirm the same to posterity.

To the cordial espousing of, steadfast adhering to, valiant and faithful contending for which most honourable cause (being the cause of Christ) are hereby earnestly invited, all ranks, high or low, of church or state, in these Covenanted lands (as these dissenters have done formerly by their declarations) in the words of the learned Mr. George Gillespie, in his Epistle (above cited) saying, 'I am in this place to beseech you all by the mercies of God, that remembering the word of the Lord,' (1 Sam. ii. 20.) "Them that honour me, I will honour, and they that despise me, shall be lightly esteemed; remembering also the curse and condemnation of Mer-roz (Judges v. 23.) which came not to help the Lord against the mighty; of the nobles of Tekoa, who put not their necks to the work of the Lord, (Neh. iii. 5.) and shortly, of all such as have no courage for the truth, (Jer. ix. 3.) but seek their own things, not the things which are Jesus Christ's, (Phil. ii. 21.) And finally, taking to heart, how the Lord Jesus, when he cometh, in the glory of his

Father, with his holy angels, will be ashamed of every one, who hath been ashamed of him and his words, in the midst of a sinful and crooked generation, Mark viii. 38." You would with a holy zeal and invincible courage against all contrary error, superstition, and abuse whatsoever, set yourselves both to speak and do, and likewise (having a call) to suffer for the truth of Christ, and for the purity of his worship, being nothing terrified by your adversaries, Phil. i. 28. 1 Pet. iii. 14.

The Author expects not, that the following REASONS will escape the severe censures of many. Some may exclaim against them as unseasonable. True, it is commendable in words and writings, that they be seasonable; and in readers and hearers, that they have wisdom to discern time and judgment; yet, in a time of defection, few of the decliners do ever grant any thing opposite to their course, to be seasonable: but these, or such reasons, have been too long desiderate, and are now produced,

1. Because the true nature, tendency and quality of the present course of growing defection, seems to call for a standing testimony against the infectious evil thereof.
2. That the hainous guilt of this course, may be in some measure discovered to people, who, at this time, are beginning to make an outcry against some of the affronts and grievous indignities offered to our Lord Jesus Christ, and to desiderate a more ample discovery of the same, that they may lament them before the Lord.
3. It is presumed, such reasons will be accounted unnecessary and unseasonable, only by such, as either being involved in, do plead for and defend this course of declining and backsliding, or do connive at the same, as not to be regarded, or incurable: it is heartily wished, the one sort may be cured of their audacious confidence, and the other of their indifferency and detestable neutrality.
4. Because the ministers embracing oaths, toleration, patronages, and en-

croaching errors and exotic impositions, have been of late more hot and high than formerly, not only teaching compliance by their doctrine and example, but even the threatening people into a silence at their defection, and robbing the Lord's people of their rights, and yet boasting in their power and purity, as if all were right in doctrine, worship, discipline and government. 5. Because of late some, who, seeing many errors and evils in the present course, had embraced, professed and pretended a fixedness in true Reformation-Principles, have returned to their compliance with this Erastian church, whereby they are encouraged to continue in their breaches, to walk on in their crooked paths, and made confident in their course: therefore it appears now necessary, and high time to detect and testify against the sin and danger of their way. 6. That such as insult over the poor remnant (who dare neither forbear to witness against, nor dissemble their abhorrence of their sinful declinings) may be convinced how little ground the one sort has to insult so over their poor brethren, and how little cause the other has to be ashamed of witnessing their dislike. 7. Because it hath often been, and yet is objected, that dissenters do make great noise against the present course of defection, but that they neither would nor could render a reason for their practice, nor evince that the course witnessed against was contrary to the Covenanted Reformation: therefore the cause and interest of truth, constrained the Author, now at length, to give such a plain and public account of some reasons of their practice and just dissatisfaction.

As it is not pretended, that these following are all the grounds and reasons, for matter or manner of producing and evincing them, which Presbyterian dissenters have or may advance for their withdrawing from, or forbearing communion with this church; so it is not alledged, that every one of these,

separately taken, is a valid and sufficient ground of separation or withdrawing, which several of them, taken conjunctly or altogether, may be——But, if publishing of these prove a means to instigate and excite dissenters to produce all their solid and weighty reasons for their practice, in what dress or form they shall judge fittest; the Author (who is but a private Christian) has in so far gained his purpose.

Hence he is hopeful, whatever mistakes, escapes, or exceptionable expressions the candid reader shall find in the ensuing sheets, will neither be imputed to the cause, which, however weakly or ill managed, is valuable and honourable, nor to the persons owning that good cause, once so signally countenanced of the Lord, and transmitted by his Jedidiah, to us their degenerate offspring, at so much expence of blood and treasure, but only to the Publisher.

If any, upon perusal of this book, think the names, terms or epithets given to this church, her ministers, members, course and practice, are harsh, bitter and irritating; all the apology the Author makes is, he has endeavoured to avoid bitterness and irritation, using terms and epithets applicable to the persons and things spoken of: not imitating Mr. Wodrow, who attributes such severe names and titles to the faithful witnesses and zealous contenders for truth in the late times, as might more fitly be applied to backsliders and defenders of the defections in our days; yea, nor such as this church in her acts ascribe to persons, who oppose, and for opposing their evil ways: nay, nor yet such names and epithets as may warrantably be given; and the Holy Spirit doth give, to persons pursuing corrupt courses; as in Tit. i. 10, 11. 1 Tim. vi. 4, 5. 2 Tim. iii. 8. 2 Pet. ii. 2. Phil. iii. 2. Song ii. 15. John x. 8, 9. Acts xx. 29, 30. Isa. i. 10, &c.

A fine stile, adorned with flowers of rhetoric, was not studied by the Author, who, being mostly

versant with country-people, labours to speak and write in the vulgar dialect. But some may quarrel the stile, as not of so mild, charitable and dolorous a strain, as such a grievous and gravaminous subject did require. He answers, although all, and every one of the following Reasons may afford matter of mourning and lamentation; yet to have insisted in that strain, upon each of them, and the instances, might been esteemed Pharisaical ostentation, and would have swelled the Book to a volume, too tedious, and less beneficial to country-people: and souls suitably affected, being afflicted with the afflictions of Joseph, who take pleasure in the stones of Zion, and favour the dust thereof, and are truly mourning for all the abominations to be found in poor backsliding Scotland, will find no great difficulty to improve each of these heads after that manner; while the Neutral, the Gallio, the lukewarm Laodicean, the Libertine, the Atheistical Nullifidian, the sensual Epicure, the cynical Critic, the scenical Jester, the avaricious Worldling, the aspiring Diotrophes, the subdolous Machiavellian, the gnathonic Parasite, would either tush at all these things, or scarce think them worth while to look them over; or if they do, will it not be with an air of prejudice and disdain?

As for what is said, anent the principles of Presbyterian dissenters, concerning civil authority, lest any should mistake or misrepresent them, let it be here said, once for all, That the Author knows no people more loyally disposed than they are, and none more ready to discover it, in all duties enjoined in the holy scriptures, in our Confessions and Covenants. What they plead for is, that persons in public trust and office, be duly qualified according to God's word, and our antient laudable laws, and sacred Covenants; and that they be invested with, and exercise their government, according to these laws and Covenants, for the great ends of promot-

ing and protecting true religion and virtue, and suppressing error and vice. They are not disaffected to well qualified Regal Government and just authority; but account it matter of grief and trouble to them, that the present is not such, as have these qualifications, walk by those rules, or prosecute these ends; and so, not such as they may lawfully own, obey, or defend, without being guilty of receding from the antient principles and Covenants of this church, and laws of this kingdom.

It may be observed, that all the ministers of this church are not looked upon by dissenters, as equally chargeable with the defections, corruptions, and offensive courses after-mentioned. Some (although they be indirectly involved, and interpretatively chargeable with the same, in that they do not more valiantly contend and oppose, and more faithfully testify against these evils) are less infected with public illimited oaths, are more evengelical in doctrine, more tender and circumspect in their conversation and ministerial deportment, and profess a greater warmth of affection for the Covenanted Cause and owners thereof, and greater displeasure with the prevailing evils, than many others, who, like dead fish, swim down the stream, without stay, struggle or scruple. But, as their continuing in communion with a far greater infected and infectious part, is their own snare, and a strengthening the hands of evil-doers; so it is as the *dead flies, which cause their ointment send forth a stinking savour*. And dissenters have not only one or two, but more of the following grounds and reasons of their dissent from all, that they refuse to join and concur with, in the present course and circumstances. Hence,

It is to be adverted, that when the church is mentioned in these Reasons, every particular minister and member is not meant; but the church complexly considered, as to the bulk and consociate body of ministers and members, whereby all embodied are

indirectly included, till they come out from among the rest, and so distinguish themselves.

They have not so fixed a stated withdrawing from all the ministers, upon these and such grounds, as that they will never concur with them any more, even though they should confess and forsake their offensive courses, and give due satisfaction to the consciences of the offended; but only a conditional withdrawing, *viz.* as they chuse to stand still in this case, and refuse to concur, until offensive and back-sliding courses be turned from, as it is prescribed to Jeremiah, Chap. xv. 19. so, whenever the causes of distance shall be rightly removed, offences and defections acknowledged and forsaken, they promise with all readiness to concur; yea, they would account it a day of their joy and hope in Israel, if the Lord would give them occasion to evidence the same: for they reckon it not so much the giving offence, as the defending and continuing in it, that doth warrant their dissent and withdrawing.

To fill these blank Pages, here may be subjoined, some concessions granted by the ministers of this church, to be just grounds of separation, in a Pamphlet intituled, *The Oath of Abjuration no ground of separation*, page 8, 9, 10.

There are only these six warrantable and justifiable grounds of separation. I. Heresy in doctrine, by which (saith he) I understand errors, contrary to, and destructive of the fundamentals of Faith and Religion: when errors are taught and maintained, that are inconsistent with salvation; then, and in that case, there ought to be a separation. Thus the Jews denying Jesus of Nazareth to be the Messiah; the Socinians denying the Godhead of Christ (*add Professors Simpson, Campbell, &c.* these, and such like are to be separated from, because these errors are altogether inconsistent with salvation.

II. Idolatry in worship, when the worship we are to join in, is corrupted, we are to separate from it;

as in Popery, their worshipping of saints and angels, their bowing to images, and their idolatrous mass : these things make communion with them simply unlawful, as is clear from 2 Cor. vi. 7. Rev. xviii. 4.—6.

III. Sinful terms of communion imposed, warrant separation; we are not to stay in that church, where we are necessitated to sin by joining with it. Now, this is done several ways; as, 1<sup>st</sup>, When rites and ceremonies of mens invention are urged, as necessary in the worship of God: thus, in the church of England, separation from it is necessary, because of this, they require of us what God has not required of us in his word, as the cross in baptism, kneeling at the Lord's table, with several other things which we judge sinful, because they want the stamp of divine authority, and are required, as necessary parts of worship. 2<sup>dly</sup>, As the worthy Mr. Durham says, when a person is put to condemn any thing he thinketh lawful, either in his own former practice, or that of others; or, if required to condemn any point of doctrine he thinketh to be true, *e. g.* If the church should require of her members this condition of communion with her, that they should expressly condemn our Covenants, or the contendings of the godly in this land, against Prelacy and Erastianism, or any point of truth held by them, this would warrant separation. 3<sup>dly</sup>, When a person is required to approve the deed or practice of some other, which he accounteth sinful, or to affirm that as a truth, which he thinketh an error; *e. g.* If we require any to approve of the Oath of Abjuration, and ministers taking of it, this would warrant separation also. 4<sup>thly</sup>, When some engagement is required for time to come, which doth restrain from any duty called for, or that may be called for; *e. g.* If people should be required to engage, never to separate from the church of Scotland, be the corruptions never so

great; or to bear any testimony against ministers, whatever they do, this were a sinful condition.

IV. Usurpation or intrusion into the ministry, I (saith he) reckon a sufficient ground of separation. There is a threefold intrusion into the ministry. 1st, An intruding into it, without either a call from the people, or ordination by ministers. 2dly, An intruding into it, merely upon the call of people, without ordination, or potestative mission; both these usurp the office, and are by all acknowledged to be sufficient grounds of separation from them. 3dly, When a person has ordination, but takes the charge of a particular flock, wholly without their consent, and against their will, entering (it may be) merely by the Presentation of a Patron, and collation of a Bishop.—When a people have their own faithful ministers violently, and for their faithfulness, thrust out, and others intruded in their place; in this case there is just ground, yea, it is positive duty to adhere to our faithful ministers, who suffer for righteousness, and desert these intruders.

V. Intolerable persecution is reckoned a just ground of separation. Our blessed Lord bids us, when thrust out of one city, flee into another; and under this head (says he) I reckon unjust and sinful excommunication, John iii. 34. and xvi. 2. but this coinciding some way with the third, I (says he) shall not enlarge upon it.

VI. I shall (saith he) add one particular more, and that from and in the words of the reverend Mr. Hog, whose principles are not lax, upon this head, viz. Withdrawing from ordinances is just, when offences and scandals are so grievous and notour; as also, all access towards removing them in a regular way, is rendered impossible, in a such a manner, as the great end of edification cannot be reached, &c.

All I intend (says he) in this, is, that persons manifestly insufficient, erroneous, or scandalous,

may be withdrawn from, though not censured, thro' the iniquities of the times, or the like. *Thus he, with all his approvers.*

*The dissenters concessions, of what they grant insufficient grounds, and these they hold sufficient in point of withdrawing, may be seen in their Informatory Vindication, head IV. With what has been advanced by them on that point, in different publications, since that time.*

After all, if it is said, all the bad acts of the established church are here arranged and cast up, but none of her good; let it be observed, that to have given both sides of the matter, would have more properly belonged to the province of an impartial historian, then a collector of matter of grievances. Mess. Currie, Willison and others, has exhibited these unto the world, unto as much advantage as their cause, in consistence with truth, would admit of or allow.

P L A I N  
R E A S O N S  
F O R

PRESBYTERIANS Dissenting from the Revolution-  
Church in SCOTLAND, &c.

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R E A S O N I.

Presbyterian Dissenters seem to have just ground to dissent from this present Revolution-Church, because she was made up, for most part, of such office-bearers as, by their disorderly and divisive courses, had left the true Covenanted Principles of the Reformed Church of Christ in Scotland, as by law established 1649, and complied with the heinous corruptions and evils of these times, after-mentioned.

*Instance 1.* **S**HE was made up of such as, contrary to their former Covenanted principles, had gone into the PUBLIC RESOLUTIONS, \* consented to, and approved of the state's

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\* See Wodrow's Hist. Vol. I. Append. No. 37. A list of the ministers outed by the Act of Council at Glasgow the 1st of October 1662, who had entered the ministry in or after the year 1649, without a Patron's Presentation and Bishop's Collation; whereof many were found alive at the Revolution, marked with letter R. most of them public Resolutions; who, though all members of this Revolution-church, and admitted, without exception, to ministerial communion, without any acknowledgment of, or censure for their sinful and scandalous defection; yet, in that first

taking such malignant enemies into places of power and trust in church, state and army, Anno 1651, as had been justly, by the Reforming Assemblies and Parliaments, purged from the same offices of power formerly, by reason of their disaffection to the Covenanted work of Reformation. Now, in the by, this conduct of those public Resolutioners was so much the more offensive and scandalous, that they were the very men, who, by this fact, did so very foully apostatize from the truths and principles which they formerly professed themselves fixed in, and had solemnly sworn to maintain with hands lifted up to the most high God, and had likewise caused their respective congregations do the same in a very solemn manner, Anno 1648; which sin, or, if you will, perjury, \* had this fatal consequence, that these very malignant enemies, after this friendly and kindly reception in the year 1661, overturned the whole work of Reformation, and violently persecuted the church of Christ in Scotland for the space of twenty eight years.

2. This church foresaid was blended with such as had embraced Diocesan abjured Prelacy † Anno 1662, contrary to the Holy Word, our Confessions of

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Assembly 1690, wherein they were members, their sentences against their Brethren from the year 1650, are but nullified in general, Act 13. in these words, "The G. Assembly does hereby declare all sentences past against any ministers, *hinc inde*, by any church-judicatory, upon the account of the late differences among Presbyterians, from the year 1650, till the re-introduction of Prelacy, to be of themselves void and null to all effects, &c.

\* Mr. Currie on separation, has alledged that the charge perjury, bears hard on the public Resolutioners; but as the proof is perplexed to the charge, his reflection must be groundless.

† Such as Mr. Menzies, Mr. Hugh Nisbet, and many others; of whom see in Reason 4th.

Faith, Covenants, and the legal established government of Christ's church in the land, founded on, and agreeable to the word.

3. She was compounded of such office-bearers, as had quit their holding of Christ, and submitted most sinfully unto an Exotic head, receiving a new mission and holding of the then King, and that in subjection to his blasphemous absolute power, by accepting these hateful, cause-destroying, church-ruining, remnant-dividing, antichristian Indulgences \*; together with the sinful restrictions and limitations attending them, directing and appointing such accepters, where, and to whom they were to preach, and administer sealing ordinances, without the concurrence and authority of any ecclesiastic judicatory, &c. The first of these Indulgences is dated, July 27. 1669; the second has its date September 3. 1672. See the *History of the Indulgence*, and Mr. M<sup>r</sup> Ward's *Earnest Contendings* against the Indulged.

4. This church was formed of such ministers at the Revolution, as in a meeting at Edinburgh about the year 1679 (calling themselves an Assembly, &c.) did formally, by vote, allow the people respectively, in compliance with the tyrant's proclamation for that effect, to give their BOND of security to the bloody Council, that their ministers should live peaceably, and present them to the council foresaid, when called for, under the penalty of 6000 merks; the

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\* In comparing the names of ministers appointed to attend the Commission by the Assembly 1690, Act 16. with the *History of the Indulgence*, where the Indulged are insert; I find the following ministers to have been indulged, viz. Mess. James Kirkton, William Weir, George Campbell, &c. to the number of 17, all members of the Commission; and, of necessity, there behov'd to be many more, who were members of the Assembly.

sinfulness of which vote, bond and limitation is clearly decyphered in a book, intituled, *The Banders disbanded*, printed 1679. which says, p. 4. " Seeing  
 " the thing was both publicly voted by a meeting of  
 " ministers, assuming to themselves the name of a  
 " General Assembly, yea, and of the representative  
 " of the church of Scotland; as also, no public dis-  
 " sent or protestation entered against the same, &c." Only, in the by, it is plain to every body, that this peaceable way of living, here engaged to, did muzzle up all such ministers from preaching one word against the sinfulness of that bloody court, in their cruel persecuting of the people of God, and wicked laws authorizing the same.

5. The church at the Revolution was crowded with such ministers as had address'd for, and accept'd of the Duke of York's boundless, blasphemous, Popish toleration; the woful fruit of his usurped, sinful supremacy and absolute power, designedly contrived for the re-introduction of abjured Popery, and consequentially the advancement of Satan's kingdom. This promiscuous and unlimited toleration of the different schemes and modes of religion, did extend itself to the patrociny of all sectaries, heretics, and heresies and errors, even Quakers and bloody Papists not excepted; which yet at the same time behoved to bend with all the force and malice of its authors and vouchers, against all such as had any due regard to the cause of Christ, &c. That it was clogged with a great many sinful restrictions and limitations, and further limitations, ordering and directing ministers, the foresaid accepters, how and what to preach, namely, to preach nothing that might alienate the hearts of the people from that Tyrant, in the execution of his horrid cruelty and tyranny, &c. is notour enough from the proclamations establishing the same, one of which tolerations is dated February 12. 1687, another June 28. the same year. The first of these flattering letters of thanksgiving

was dated at Edinburgh, July 21. 1687, the other a little after that, both in print. Such ministers, in sending letters of thanksgiving for these iniquitous tolerations, unto that profane Prince, did thereby not only approve of these religion-undermining, Reformation-overturning, liberty-preventing, law-subverting, truth-inflaving tolerations, established by a throne of iniquity; but also did mock a holy God, and declared themselves servants of that wicked Prince, and not the servants of Christ. See Mr. James Renwick's Testimony against the said Toleration, printed Anno 1688, and reprinted 1723. \*

6. This church foresaid was at the Revolution framed of such complying ministers and ruling elders, as had for most part their consciences sadly stained with sinful oaths (at least with one or more of them) such as, (1.) The National Declaration. (2.) The Oath of Allegiance, and Supremacy. (3.) The Bond of Peace, to live peaceably. (4.) The Bond of regularity. (5.) Some Bonds and Oaths for peaceableness and orderliness. (6.) The Oath of Inquisition, or super-inquirendis. (7.) The abominable Test. (8.) The Oath of Abjuration. All which did

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\* Mr. Currie says all the above seven or eight particulars, anent those who accepted the toleration, are slanders and falsehoods, but whosoever will consult Mr. Renwick's Testimony, against the Toleration and the histories of these times; will see who are the slanderers.—He himself has cast a slander on it, when he says that the words "from that Tyrant in the execution of his horrid cruelty and tyranny, &c." are in the Italic character, as they were in the King's proclamation, which the reader will see is false. He carps at the words, "such ministers in sending letters," &c. he says there was but one letter of address by the ministers, another by the inhabitants in the Cannongate of Edinburgh. Such exceptions seem rather the fruit of a carping captious disposition, than any demonstration or evidence of truth.

formally overturn, abjure and run directly cross to the whole of our Covenanted Reformation, being contrived and imposed for that effect; as seems sufficiently proved in the *Hind Let Loose*, where the heinousness of the forementioned oaths is clearly detected, from page 468. to 544.

Now, although all these unbecoming, sinful, disorderly, and, I may add, divisive courses, just cross unto, and destructive of the attained Reformation in this island, were publicly, zealously and faithfully testified against by the Lord's valiant and eminent ambassadors and people, in their steadfast adherence to, and contendings for the Reformed and established principles of the Covenanted church of Christ (all which testimonies, and faithful witnessings, &c. the Presbyterian dissenters desire, and endeavour in the strength of the glorious Head of the church to own, and contend for both in principle and practice) Yet, N. B. all such ministers, and ruling elders, thus blacked and ensnared with the foresaid defections and corruptions, that were alive, were embraced and admitted in as members of the first Assembly at the Revolution, Anno 1690. Or let it run thus, that Assembly foresaid consisted chiefly of such blacked compliers, they were received in into ministerial communion, without any acknowledgment of these schismatical and disorderly courses; neither were they in any manner of way censured for the same, according to the rules of justice. See Ezek. xlv. Chap. from the 5th to the 14th verse, and the laudible acts and proceedings of the church betwixt the year 1638, and 1649, particularly, Assen. 1638. Session 14. Sentences of deposition and excommunication against the pretended bishops. Session 23, 24. Act anent corruptions in the office and lives of ministers. Assen. 1639. Sess. 8. Act containing the causes and remedies of the bygone evils of this kirk. Sess. 20. Act anent receiving of deposed ministers. Assen. 1643. Sess. 6. Act for

subscribing the Covenant. Assen. 1646. Sess. 14. Act for censuring the compliers with the public enemies of this kirk and kingdom. Assen. 1647. Sess. 26. Act for debarring compliers from ecclesiastic office. Commis. of G. Ass. 1648. October 6. Act debarring persons accessory to the unlawful engagement in war from ecclesiastic offices, &c. Assen. 1649. Sess. 19. Act concerning the receiving of the engagers in the unlawful war, to public satisfaction, &c. From all which Acts, it is evident, if any just regard had been made unto them, none guilty of the foresaid crimes and compliances could have been admitted to bear office in the church, or even receive church-privileges, without due acknowledgment, and evident symptoms of repentance: through which unaccountable supine neglect of exercising discipline at that time, these foresaid compliers have been dead weights upon the working hand of this Revolution-church to this very day, with reference to the retrieving of their lost ground, or reviving of Reformation principles. Against hearing of, or joining with any of that stamp the dissenters had just exceptions, long before the Revolution-establishment commenced. See Inform. Vind. Head 4th.

Furthermore, as this Revolution-church was in her constitution, compounded of such a confused mixture of schismatical and disorderly walkers as above; so they have been special and active instruments in maintaining and propagating conjunctly that same schism from the Covenanted Reformation ever since, as perhaps will appear in the sequel: only with this difference, *viz.* these foresaid compliers carried schism and defection in a broken state of the church; but the Revolutioners have, and yet do carry on the same schism, &c. in a state settled, and established by law, which does not a whit mend the matter, but rather aggravate it. Now, in regard of these lamentable changings and turnings from our blessed Reformation, and if not all, yet the prime,

vital and essential parts thereof, I humbly conceive, dissenters foresaid have sufficient warrant in the holy word to bottom their conscience upon, in dissenting from all such; they being expressly forbidden to join or meddle with such as are given to changes, Prov. xxiv.

21. The reason of this prohibition is in the following verse, viz. *For their calamity shall rise suddenly; and who knoweth the ruin of them both?* Hence it must be their bound duty to beware of taking such courses, as in regard of circumstances may be construed a compliance with the men who have made themselves and the nation guilty before God of this *high transgression*, viz. *of destroying what once they built, and building again what they destroyed.*

*Object.* Seeing Ezra, Nehemiah, &c. addressed for, and accepted of a toleration or liberty from Heathen Magistrates, to rebuild the temple and the walls of Jerusalem, &c. why might not Ministers of the gospel address for, and accept of a liberty, indulgence, or toleration to preach Christ from Christian Magistrates? viz. Charles II. and Duke of York his brother.

*Answer.* The disparity is so great, that no man of candor and conscience will insist on this objection, for the following reasons, (1.) One of these Persian Kings, viz. Cyrus, mentioned, Ezra, Chap. 1. &c. was prophesied of, by Isaiah (Chap. xlv. 28.) as a deliverer, and helper of the Lord's people, long before the accomplishment thereof; and Artaxerxes, not only tolerated, but helped the Jews in that honourable work, as did Cyrus; which none can say of these two tyrants, Charles and York. (2.) The end of these Persian Kings, their giving their allowance and concurrence foresaid to the Jews, was to help, deliver, upbuild and comfort the Lord's people; but the end of these Tyrant's indulgences and tolerations was the very reverse, namely, to divide, ensnare and enslave the Lord's people, and to restore Popery and arbitrary power, together with

their miserable concomitants. (3.) The Jews had been peeled, oppressed and captivated by foreign enemies; and these Persian monarchs were instruments of their restoration and consolation: but the more pious and zealous in this nation were plundered, oppressed, spoiled and persecuted by these Tyrants, and Underlings, all domestic enemies, notwithstanding of these sinful indulgences and tolerations. (4.) 'These Persian monarchs commanded every thing, commanded by the God of heaven, to be done diligently for the good of the house of the God of heaven,' Ezra vii. 23. But these Tyrants edicts (and even indulgences and tolerations) were mostly for the prejudice and overthrow of the *house of the God of heaven*. (5.) These Persian Kings did not restrict or limit the Jews in the administrations of their worship, Ezra vii. 12,—27. But these Tyrants brought the accepters of their indulgences and tolerations under many sinful restrictions and limitations: as to the indulged, they were, 1st, Imposed upon the people without their election or call. 2dly, Confined in their administrations, so as they might not marry or baptize any, not belonging to that parish. 3dly, All obliged to celebrate the communion upon one and the same Lord's day in that diocese, and admit none to their communions belonging to other parishes, without the Curates certificates. 4thly, To preach only in these kirks, not in the kirk-yards, nor any place else. 5thly, To remain within, and not depart out of the parish, to which they were confined, without the Bishop's licence. 6thly, Limited in the exercise of discipline to the Prelate's Presbytery. 7thly, Obligated to pay the ordinary dues to Clerks of such Presbyteries and Synods Burfers, &c. The tolerated were also clogged with such limitations as did exceedingly hamper the freedom of the ministry; that toleration being offered and accepted with restrictions, (1.) To persons, who might preach, allowing some moderate

Presbyterians, and discharging others more zealous and faithful, who had as good authority as they, to exercise their ministry. (2.) To places where they should preach, *viz.* only where intimation was given of the name of the place, and of the preacher, to some of the Lords of Council, &c. (3.) To the matter what, or at least, what they might not preach, *viz.* as is said above, nothing that might have any tendency to alienate the hearts of the people, from a Popish and tyrannical government: and consequently, nothing against the wickedness, or of the misery of tyranny; nothing against the sinful toleration, and wicked ends designed thereby; nothing against disabling the Penal Statutes, or for the obligation of them, and ties of National Covenants strengthening them, against Popery and Papists, all idolatry, blasphemy and heresy. (6.) *Lastly*, These Heathen Magistrates objected did not arrogate any Erastian supremacy over the church of God: whereas Charles II. and James his brother, did usurp and arrogate an Erastian and antichristian supremacy, incroaching upon the prerogative of the Lord Jesus Christ, his incommunicable Headship and Kingship as Mediator; whereby these usurpers did alter and innovate, authorize and exauctorate, allow, restrain and dispose of the government and governors of the church, according to their pleasure; invading the liberties of the gospel-church, introducing a civil dominion upon her government, contrary to its nature. Hence the disparity being so obvious, there is nought in the objection that can support the practice of the indulgence and toleration accepters.

## REASON II.

Another Reason why Presbyterian Dissenters make Secession from, or decline Communion with this Revolution-Church, *viz.* Because she hath changed her Constitution and Form of Government, from the Constitution and Form of Government of the Church as by Law established, Anno 1649. into the inclinations of the People, and the Act of Parliament 1592.

*The former Reason respected the Members constituent, this the Constitution.*

1. **T**HAT this Revolution-church is really chargeable with such a fact, seems evident, (1.) From her going willingly and tamely into the estates of Parliament, their settling Presbytery according to the *Article of the CLAIM OF RIGHT*, April 11th, Anno 1689 \*, only as agreeable to the inclinations of the people. See the 5th Act of Parl. 1690. as also King William's letter to the General Assembly 1690, *viz.* "We did willingly concur with our Parliament" in enacting such a form of church-government as "was judged to be most agreeable to the inclinations of our good subjects." And abolishing Prelacy only as contrary to the inclinations of the generality of the people, where neither the holy scriptures, sound principles, true marks of the visible church, nor sacred Covenants are assigned as a ground or reason of the peoples inclinations; but ANTI-

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\* That Prelacy, and the Superiority of any Office in the Church above Presbyters, is and hath been a great and unsupportable grievance and trouble to this Nation, and contrary to the Inclinations of the Generality of the People, ever since the Reformation (they having reformed from Popery by Presbyters) and therefore ought to be abolished.

QUITY, viz. they having reformed from Popery by Presbyters, though Bishops, and their Curates, are by them and their patrons called Presbyters, as if our forefathers and reformers had only contended and suffered for a church-government *merely humane ambulatory*; whereas they faithfully maintained the *divine right of Presbytery*, and found Prelacy contrary to the holy scriptures, our Confessions of Faith and Covenants, by consent and authority of church and state.

2. This church foresaid, in compliance with the Parliament, July 22d, 1690, Act 5th settled on, and conformed her establishment to the 114 Act, King James VI. Parl. 12. 1592; whereby, (1.) The church is considerably restricted in her power of convoking and dissolving her Assemblies, and admission of ministers into parishes \*. And, (2.) In compliance with, and virtually homologating the iniquitous laws at the unhappy restoration of Charles II. 1661, condemning our glorious Reformation betwixt Anno 1638 and 1650, as rebellion: which settlement foresaid, 1592, was but an infant state of the church, about 30 years after her first reformation from Popery, far incompatible to her advanced state, betwixt 1638 and 1649 inclusive; which seems to import something like a plain disowning,

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\* The words of the Act of Parliament foresaid are,  
 “ ---And declares, that it shall be lawful to the kirk and  
 “ ministers every year at the least, and oftner *pro re nata*,  
 “ as occasion and necessity shall require, to hold and keep  
 “ General Assemblies, providing that the King’s Majesty,  
 “ or his Commissioners with them, to be appointed by his  
 “ Highness, be present at ilk General Assembly, before the  
 “ dissolving thereof, nominate and appoint time and place,  
 “ when and where the next General Assembly shall be  
 “ holden:---Providing the foresaid Presbyteries be bound  
 “ and astricted to receive and admit whatsoever qualified  
 “ minister, presented by his Majesty or laic Patrons.”

yea, disclaiming and burying much of that attained Reformation of that memorable period. Now, let it be considered, that this retrograde settlement, or this Act of Parliament unto which this church fled back and founded on at the late Revolution, was before the church had been reformed from several abuses, *viz.* Before she had got the heavy yoke of the King's Erastian supremacy and patronages shaken off, and long before she had ecclesiastically asserted, and practically maintained her scriptural Claim of Right, *viz.* the divine right of Presbytery, and intrinsic power of the church, the two prime branches of Christ's headship in and over his own house; and before the National Covenant was explained, as condemning Prelacy, together with the five Articles of Perth, and the civil places and power of kirk-men; before the Solemn League and Covenant was made, and before the Westminster Confession of Faith, Catechisms larger and shorter, Directory for public worship, Form of Presbyterian church-government, were made and established, as parts of the Covenanted uniformity in religion betwixt the churches of Christ in the three kingdoms of Scotland, England and Ireland; and exceeding far short of that blessed, attained, Covenanted Reformation, so happily established in this church 1649, as above: I say, the accepting of, and going into this way of settling, thereby deserting and shamefully disregarding so many excellent and truly valuable pieces of Reformation, privileges and liberties sworn to, in our sacred and solemn Covenants, attained betwixt 1637 and 1650, seems to be a plain yielding to them, who deny Presbyterian government to be of divine right, tho' often clearly proven, and judicially asserted by the church, and legally established in her purer and better times; yea, this amounts to such a step of defection and apostasy, as seems without a parallel either in sacred or profane history, and withal too shrewdly discovers this Revolution-church to be upon another footing, and to

be called by another name, than the successors of the true and genuine Reformed Covenanted church of Christ in Scotland; namely, Changelings, yea, Backsliders. And if God have said, *If any man draw back, my soul shall have no pleasure in him*; then, let never our soul enter into their secrets, who would seduce us into a relinquishing of the cause, or into a connivance even at a discovered propension to that, in others. Let us not count that the making of a breach, to forsake (for then we count without God, and have not the mind of Christ) any, or not to fall in with them in that, wherein they forsake the way of God, and cease to be what they were, and are what once they were not, and to do, or leave undone, what they condemned, as defection, or detestable neutrality: nay, we should strive, and stand up together for those things, in the faith whereof the church of Christ professed herself fixed, beyond the unfixings of contrary laws and opinions of men; yea, *for the faith which was delivered unto the saints*, and for which we should contend with all flesh, though for that we should be accounted schismatics, and men of contention with the whole earth. There was an union among the disciples, when *they all forsook Christ and fled*. I stand not to affirm, that this forsaking of the cause of Christ, and backward settlement at the Revolution, was an union of the same kind; and that, while they cried up and commended union among themselves, and kept one another company in this action, they in so far left Christ Jesus our Lord and Master to walk alone, who hates the way of them that turn aside.

(3.) By reading that Act of Parliament 1690, I find the Parliament exceeding cautious and careful, to prevent every body, in time coming, from jealousing the Act Rescissory to be therein rescinded and abolished; or any Act, authorizing and establishing our Covenanted work of Reformation in whole or

in part, ratified by this Act, or revived and restored. That this is no calumny, I appeal to the very words of the Act of Parliament, where, after settling this Revolution-church upon the 114 Act of K. Ja. VI. Parl. 12. 1592. as above, and abolishing some laws made, restoring the late Prelacy (not absolutely or *simpliciter*, but with limitations) which Acts they declare, "are abolished in so far ALLEN-  
"ARLY as the said Acts and others are generally, or  
"particularly above-mentioned, contrary or prejudicial to, inconsistent with, or derogatory from  
"the Protestant religion and Presbyterian government, as NOW established," viz. on the inclinations of the people, and the Act foresaid; yea, furthermore, all the Acts of Parliament made since the commencement of the foresaid settlement in favour of this Revolution-church, never go one step beyond the Claim of Right, nor revive and ratify one line of Reformation-principles, attained unto in the reforming period: neither has this church, by all the Acts of Parliament foresaid, one hair-breadth of more liberty, whatever she hath less, than the church had, Anno 1690, the reason is obvious, because the said Acts always expressly ratify and secure this church according to the Claim of Right, and the foresaid Act made in prosecution of the same; and even the Act of security which this church got January 16th, 1707, for consenting to the Union; as also King George I. and II. their oaths maintaining the Revolution-establishment, are all qualified, or rather clogged with this limitation, viz. as established by the laws made in prosecution of the Claim of Right: not one syllable in all these acts and oaths of establishing and securing religion, as established by laws made in prosecution of the ends of the Covenants and Reformation principles from 1640 to 1651 inclusive; all these must stand condemned, as they were condemned by the tyrannizing Parliament in the bloody period, never yet rescinded. Now, he that can and

is bound by office to repair Zion, and does it not, is not much better than he that throws it down. The reforming Kings of Judah, not only did not break down the *altar of the Lord*, or pollute the temple, but they took care to set the altar upon its own basis, and to purge the temple: it is the glory of reforming Princes, not only not to make breaches, but to be repairers of those that are made. Now, in regard nothing of this is done, but much to the contrary, this church foresaid, her silence thereat, and concurrence therewith, is, by no remote consequence, accounted a consenting to the same.

(4.) Though it is granted, that the Act of Parliament 1690 did make some exceptions about patronages, which was afterwards altered (little to the credit of either church or state) since restored and improven, as afterwards may appear; yet this does not remove scruples, or mend the matter, in regard all that ever was ratified by law, either in that Act foresaid, of our beautiful Covenanted work of uniformity in religion (carried on betwixt the churches of Christ in Scotland, England and Ireland) or since the Revolution, was only the bare thirty three chapters of the Westminster Confession of Faith, WANTING the scripture-citations, Catechisms Larger and Shorter, Sum of saving Knowledge, Directories for public and private worship, the Form of Presbyterian Church-Government, our Covenants National and Solemn League, &c. All which must stand condemned by virtue of the foresaid Act Rescissory never yet abolished: (for Act 5th, 1690, rescinds no Acts, but in so far allenarly as they are contrary to itself.) Nor do I find in all the acts, petitions, supplications, and addresses made by the Assemblies since the Revolution, any thing importing a desire to have that blasphemous Act rescinded, which stands as a perpetual shame, infamy and reproach to the Revolution-establishment and principles, so much gloried in by the greater part, as happily established.

That this is a direct receding from, and turning the back upon the Reformed and legally established principles of the Covenanting church of Christ in Scotland, betwixt 1638 and 1649, and contrary to the word of God, Acts of Assemblies and Parliaments, Books of Discipline, and Covenant-engagements, cannot be denied: especially considering, that when a certain member, a Minister, I mean, in Assembly 1723, was speaking in favours of our Covenanted Reformation, of design to strengthen his cause, and make his demand appear the more equitable; Mr. James Smith in Cramond, from the Moderator's chair, in the face and audience of the General Assembly, declared confidently, but alas too truly, as Caiaphas did, that the church was not now upon that footing, meaning the Covenants: which I believe was truth as to him, and too true as to the whole, in regard not one was found in the whole Assembly to contradict the same. Now this declaration from the Moderator in open Assembly *nemine contradicente*, when joined with the foregoing accounts, seems plainly to prove this Revolution-church guilty of schism from the Covenanted Reformation; and the Holy Ghost tells us, *If any man draw back (much more a whole church) my soul shall have no pleasure in him*, Heb. x. 38. Hence an inference like to this may natively be drawn, namely, unless schism from our Covenanted Reformation, &c. which these lands are sworn, with uplifted hands to the most high God, to maintain, promote and defend, be warrantable; it cannot be lawful for Presbyterian-dissenters to join with a church guilty of, and continuing in that schism; lest union purchased at the expence and loss of truth, lose its name, and change its nature, and pass with God for a conspiracy.

*Objection* 1. Perhaps some, through ignorance or otherwise, may be inclinable to object against these things above narrated, and say, the 5th Act of Par-

liament 1690, and several other Acts since that time settling the Revolution-church, call the government of this church Presbyterian, and agreeable to the word of God, &c.

*Answer.* That 5th Act of Parliament expressly refers back to the article of the Claim of Right settling Presbyterian government upon the (foundation of the) inclinations of the people: but I find in the first Act of Parliament restoring Prelacy 1662, and establishing the government of the church by bishops; it is expressly declared, "They find the said government of the church is most agreeable to the word of God, and most convenient and effectual for the preservation of truth and unity," &c. Which is somewhat more than is to be found in any act or acts made in favours of Presbytery since the Revolution; and yet neither of these acts foresaid prove Prelacy, or this Revolution-church to be founded on, and agreeable to the word; being worded rather according to the lawyer's stile, than the church's claim.

*Object.* 2. The 6th Act of Parliament June 11th 1640; settled and established Presbyterian church-government upon the Act of Parliament 1592, intituled, *Ratification of the Liberty of the true Kirk*, &c. as did the Parliament at the Revolution 1690.

*Answer.* The General Assembly 1638, Sess. 21. Act concerning Kirk-Sessions, Presbyteries, Provincial and National Assemblies, by virtue of their intrinsic power and ecclesiastical authority, derived from Christ the glorious Head of the church, restored the government of the church by Kirk-Sessions, Presbyteries, Provincial Synods and General Assemblies, consisting of Pastors, Doctors and Elders, unto their full integrity in their members, privileges, liberties, powers and jurisdictions, according to their former liberties contained in the books of discipline, and ratified in the Act of Parliament 1592; which ecclesiastical establishment is expressly ratified in the 4th Act of Parliament 1640, intituled, *Act anent the Ratification*

of *Acts of the Assembly*; and in the 6th Act, intituled *Act Rescissory*, \* mentioned in the objection, where in the civil sanction is plainly given them: whence it is evident, the church was not settled upon that Act of Parliament 1592 foresaid, but upon her own ecclesiastic constitution and discipline (founded upon, and agreeable to the word) being the highest pitch of attained Reformation at that time, though exceeding short of what afterwards, through the Lord's mercy and favour, was obtained, which all are bound to maintain.

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### REASON III.

Presbyterian Dissenters seem to have just ground to dissent from this Revolution-church, because she is apparently Erastian in her principles and practice, by ordinarily complying with Erastianism.

**I** Shall offer a few instances to confirm the assertion; such as, 1. This church having neither at nor since the Revolution, ecclesiastically restored and established Presbyterian-government; the Parliament, by their 5th Act, 1690, indicted and appointed the first General Assembly, as the first specimen of their Erastianism over the new constitute church, which afterwards came to be practical, as was both seen and felt, in their frequent calling, dissolving, and adjourning Assemblies, sometimes to an indefinite time, as appears from the King's and Queen's proclamations for that effect, by sound of trumpet over the cross of

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\* In which Act the Parliament declares, that the sole and only power and jurisdiction within this kirk, stands in the kirk of God, as it is now Reformed in the General, Provincial, Presbyterial Assemblies, with the Sessions of the Kirk, &c.

Edinburgh: so the Assembly 1690 being dissolved, the next was appointed to be held at Edinburgh, November 1st, 1691. But, (1.) I find a proclamation by the King, adjourning the General Assembly from that 1st of November 1691, until the 15th of January 1692. (2.) A proclamation by the King indicting a General Assembly to meet at Edinburgh the 6th of December 1693: none of which were suffered to meet, until March 29th 1694. The Assembly 1694 dissolved, the next was to be held at Edinburgh the first Thursday of April 1695: but, before that day, (3.) I find a proclamation by the King, adjourning the General Assembly from the first Thursday of April, until the 11th of July 1695. (4.) I see a proclamation by the King, adjourning the General Assembly from the 11th of July 1695, unto the 20th of November 1695. (5.) I see a proclamation by the King adjourning the General Assembly from the 20th of November, to the 17th of December 1695, (not being sooner allowed to sit.) And, to make out the half dozen, I find a proclamation by Queen Anne, for calling a General Assembly to meet at Edinburgh 1703. These are sad swatches of Erastianism in a settled and constituted state of the church: and seeing there was no just testimony given against them answerable to these encroachments, a tame compliance therewith may be justly construed a consenting thereunto.

2. This church foresaid being under the restraint of the civil powers, her Assembly 1692 was Erastianly dissolved before they made any Act, (for no Acts of Assembly are extant from 1690 till 1694) and often thereafter, not only prorogated, but restricted in their proceedings, raised and dissolved in the Magistrate's name and authority, as was that in May 1721. And though the dissolution of the Assembly 1692 was verbally protested against by some members; yet a considerable body of ministers did meet, though not delegated by church-judicatories, but gathered by a very

private concert, and yet took unto themselves the title of the Synod of Glasgow and Air, who framed and sent up a penitential Address (in the name of the church, though without their knowledge and consent) unto the King, apologizing for, and condemning that protest, and the Assembly as disorderly thereby; and promised to comply with the King's demands of receiving into ministerial communion the Episcopal clergy, if he should be pleased to grant them another Assembly; yet these penitential addressers were never, by after Assemblies, censured for that fact.

3. That the day nominate by the Assembly 1692 was not kept, is accounted a giving-up into the hand of the civil Magistrate the power of calling and dissolving Assemblies, which is sadly confirmed by the constant practice of the Magistrate ever since; and it is offered to be instructed where the civil Magistrate did both prelimit Assemblies as to members and matters to be treated therein, depriving some of their free liberty to sit and vote as members in the Assembly, although orderly chosen and commissioned by the Presbytery, purely because such had not taken the oaths to the government, or qualified (as it is termed) according to law: as also, where Presbyteries in settling vacant parishes, having the legal call of the parish lying before them on the table, being convened for appointing the ordination, and the candidate approved by them in all his respective pieces of trials, were flopt, by a prohibition from the civil powers in this momentuous affair; because the person to be ordained had not qualified according to law: and when no shadow of testimony was given against such encroachments, or barring up of judicatories, but crouched under and stupidly complied with; it is justly interpreted a woful and tame subjection to the height of Erastianism.

4. This church foresaid, by her silence, approved of King William and Queen Mary their granting protection to, or rather settling and establishing all

such Curates in their churches and stipends in Scotland, all the days of their lives, as did swear the oath of allegiance, and subscribe the assurance to them, without bringing them under any kind of obligation to pay regard or subjection to this Revolution-church. See the 27th Act of Parl. July 16th 1695, \* compared with the 2d Act of Parl. 1700, the 3d Act of Parl. 1702, the 2d Act of Parl. 1703. The 6th Act of Parl. 1706. By which means, the old Scots Prelacy still remained established and secured by the Revolution-establishment upon its old footing, until the English Popish Prelacy was sent into this kingdom, and protected, (if not established, by an Act of almost boundless toleration) and enacted by the Union-Parliament, which is somewhat more than a simple toleration, and the Revolution-church has no more but Acts of Parliament for securing her in her government: and seeing, which is alike true and observable, all these Acts foresaid do equally and mutually secure and establish the Prelatic and Revolution-church, in their respective privileges and benefices, and this so very noticeable Erastianism peaceably submitted unto; it seems abundantly evident, that this Revolution-church is Erastian in her constitution, government, principles and practice; which adds no beauty, and as little happiness to her establishment: hence there is no ground left to won-

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\* Intituled, *Act concerning the church*,—declares, that all such as shall duly come in, and qualify themselves as said is, (viz. by taking the oath of Allegiance and the Assurance) and shall behave themselves worthily,—shall have and enjoy his Majesty's protection as to their respective kirks and benefices or stipends,—without any part of government in General Assemblies, Synods or Presbyteries, unless they be first duly assumed by a competent church-judicatory,—providing nevertheless, that as the said ministers are left free to apply or not, to the foresaid church-judicatories, &c.

der, why Presbyterian dissenters refuse communion with this church, when they see her swimming down the impure puddle of Erastianism, and see themselves bound to stand fast in the liberty wherewith Christ hath made them free, lest they *be entangled with any sinful yoke of bondage*. And here, I must say by the way, though I hate rash courses, and I hope would not stand to condemn in myself, as well as in others, a running upon, and rushing into untrodden paths; yet God hath made our way so plain of old, as the way-faring man, though a fool, needs not err in it. These are no novelties, or notions; these are no new and dark things, we are bound and have to contend for. Is covenant-keeping with God a disputable point? is it doubtful? whether Christ be absolute in his own house? and, is not Erastianism a downright encroachment upon his royalties? or, falls it under debate, whether Christ is to be obeyed rather than man? and truly the course and carriage of this church at and since the Revolution, so directly opposite to the ways of God, hath left no place for doubting about duty, if men were delivered but from neutrality, indifferency and self.

5. This church foresaid hath unworthily, yea, sinfully, submitted unto, not only the civil court and council, their appointing causes and diets of fasts, thanksgivings, oaths, patronages and tolerations, &c. such as the monthly fasts appointed by K. William, to be kept for the good success of the war against Lewis XIV. in favours of the Pope, &c. which he was obliged to prosecute, by virtue of a covenant made at the Hague, February 1691, with the Allies, to be seen in the declaration of war against France, date foresaid, printed at London by authority; wherein it is said, "That no peace be made with Lewis XIV. till he has made reparation to the *holy See*, for whatsoever he has acted against it; and "till he make void all those infamous proceedings "(of the Parliament of Paris) against the holy father Innocent XI." In which the Pope's supreme

macy is plainly acknowledged. In the observation of which fasts, the church, in praying for the success of that war, did mediately pray for the Pope's success; and how agreeable this was with Protestant (to say nothing of Presbyterian) principles, seems paradoxical: I say, this church did not only submit unto these fasts just now mentioned, in King William's reign, which was a bad beginning; but also since hath resigned that part of the church's rights to the Erastian powers and antichristian Prelates, as seems evident from her own Acts of Assembly; Act 7th 1710, Act 4th 1722, Act 5th 1723, and Act 5th 1726, and common practice, destructive of the church's intrinsic power and privileges. Hence I cannot see how Presbyterian Dissenters can, in a consistency with Presbyterian principles, join with a church settled upon, and continuing in a course so very opposite thereunto; seeing she is Erastian, not only in so far as she is guilty of that complexly with other evils of the late times, as was shown above; but also in her present establishment, and exercise of her discipline, in regard she is constitute upon the same level with the late Prelacy (which none doubts to have been Erastian) as may appear from this; (1.) Prelacy was never ecclesiastically asserted; neither is Presbytery by an explicit and formal Act of Assembly since the Revolution. (2.) The Prelatists high ecclesiastic court was called, adjourned and dissolved in the King's name; so likewise are the Assemblies of this present church. (3.) The Prelatists owned the King in the exercise of his Erastian supremacy over them; so this present church hath never declined the exercise of that supremacy, in her annual Assemblies, by an uniform and ample protest, insert and recorded in the Assembly-books. (4.) King and Parliament prescribed limits unto, and at their pleasure altered Prelatical government; so to this church the King and Parliament have prescribed a *Formula*, that all the ordinances within the same be so performed by the ministers thereof, as they were then allowed

them, or should be thereafter declared by their authority, as the very Act itself bears, Parl. 1. W. and M. Sess. 4. 1693, Act 23. (5.) The greatest part of the Ministers of the Revolution Church, finfully complied with an Erastian requisition of the British Parl. 1737, enjoining them to read from the pulpit, the first Sabbath of every month, for the space of a whole year, an Act framed for the apprehending of those who execute Capt. Porteous (who had killed some people at the execution of one Wilson, a smuggler) under the pretence of exclusion of their seats in church judicatories, and deprivation of stipends in case of failure.

By the same authority, they were by solemn Act of Parliament appointed to the infamous office of Publicans, or tax-gatherers of that unlawful tax called the *Christening Tax*, and though their inferior church-officers behoved to apply their hands to the drudgery, yet they were silent in general! no open testimony was given by them against such an irreligious Erastian encroachment. And worse, when an Overture, last year, was brought to the Gen. Assen. to reform what is called nominal and fictitious qualifications, to enable them, Clergymen, to vote for members of Parliament, it was reprobated and rejected by that body of men, which evidence another step to Episcopal dignity was aimed at by Scottish clergymen; all which are glaring evidences that they hold of another head than the church's Head, Christ.

*Object.* The Assembly at Glasgow 1638 was called by the civil Magistrate's authority; the Assembly at Westminster 1643, was called by the authority of the Parliament of England; and the 3d section of the 23d, and the 2d section of the 31st chapters of the Westminster Confession of Faith, allow the civil Magistrate a power to call Synods, and be present at them.

*Ans.* The civil Magistrates should keep both tables of the law, and are promised as a blessing to the church, under a New Testament dispensation, to be

given for nursing fathers, &c. which doubtless will have a more full accomplishment in due time, "When the Lord's people shall suck the breasts of Kings, and when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound," Isa. xxx. 26. That lawful Magistrates have a power to call Synods. &c. in an extraordinary and broken state of the church, which was the very case of the church of Scotland 1638, and of England 1643, is not refused; and the civil Magistrates power of calling Assemblies, mentioned in the foresaid chapters of the Confession, seems to extend no farther. I frankly own, a lawful Magistrate hath authority in such a case, and it is his duty, "to take order, that unity and peace be preserved in the church (as in section foresaid) that the truths of God be kept pure and intire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline be prevented or reformed; and all ordinances of God duly settled, administrated and observed." And in this I am of the mind Presbyterian dissenters do cordially agree with the church of Scotland, whose mind may be seen in their Act, approving and in part explaining the Confession of Faith, Assen. 1647, Sess. 23. The words are, "It is further declared, that the Assembly understandeth some parts of the second article of the 3<sup>rd</sup> chapter only of kirks not settled or constituted, in point of government, &c." If the civil Magistrates power mentioned in the objection, and foresaid chapters of the Confession, were not to be understood in, and plainly restricted to this sense alone, then it behoved to be a privative power, and so evidently prejudicial to, yea, destructive of the church's intrinsic power, which is as plainly and expressly asserted in the forecited Act 1647, as any thing can be.

Furthermore, the church of Scotland, in the reforming and Covenanting period, did not only appoint and observe her own causes and diets of fasts and thanksgivings, as the several disposures of providence required; but in like manner, by virtue of her intrinsic power, appointed, kept and dissolved her own annual General Assemblies, without the Magistrate's concurrence: witness the Assemblies 1640, 1644, 1645, 1646, 1647, 1648, 1649, where they had neither the King, nor any commissioned from him, present: and even when Hamilton the King's Commissioner dissolved that Assembly held at Glasgow 1638, the said Assembly protested against that encroachment, and continued to sit by virtue of their intrinsic power until they had finished their work, as the public records of that year testify: that this Revolution-church has never had, though in a constituted and settled state (such as it is) so much as one Assembly these forty years, but what has been called and dissolved, either by the King's Proclamations, or his Commissioner in his name and authority; and either will not, or cannot sit one hour as an Assembly, unless the King's Commissioner be present with them: yea, if he command them to rise in the beginning, middle, or end of their business, obedience to that unlawful command is instantly and constantly given, as if they were a civil court, and is more than he may lawfully do in a civil court; which seems a plain resigning of their power to the civil Magistrate, and something like a surrendering the power of the keys, &c. and it is downright opposite to the Confession of Faith, particularly the above-cited section, and fore-mentioned Act 1647, the practice of our reforming Covenanting church, just now instructed, and the apostolic rule, Acts xv. Hence I can find nought in the objection, that does or can support the practice of this church.

## REASON IV.

Presbyterian Dissenters may have just ground of Dissent from this Revolution-church, because she inclines to, and complies with Prelacy in Principle and Practice,

1. **L**ET it be considered, that I speak of the church complexly, not extending the assertion or charge to every or any particular member; I meddle with nothing that way: mean while, I doubt not, but many ministers know, and are troubled, that they do know Prelacy to be glowing in the breasts of many of their brethren, and cannot get it quenched. All that needs to be said for instructing the charge, may mostly be brought from this church her public records and actings. Only as introductory, let it be remembered, that in a sort of penitential address aforementioned, the ministers, who took upon them to send it to the King, were pleased liberally to promise, that in case the King would call a General Assembly, they would not fail to fall upon such measures, with respect to the Episcopal clergy, and receiving them into ministerial communion, as they expected would be satisfying unto him. In consequence hereunto, the estates of Parliament had by an Act recommended to the church, such of the Prelatical clergy, as might regularly apply unto them; and that they should be received into the communion of the church, providing that nothing scandalous were made out against them, within the space of thirty days after their applying: the King did also recommend the matter to their special care.

2. The Assembly 1690 (Sess. 6th, unprinted Acts) consisting of the divers sorts of compliers mentioned in the first reason of dissent, declared, they would depose no Episcopal incumbent (notwithstanding of their notour malignancy and disaffection to the Covenanted Reformation) simply for their judgment

anent the government of the church; which is so far a proof of the assertion. How repugnant this prelati- cal principle and practice is to the word of God, to our Covenants, and to acts of Assemblies in re- forming times, condemning and abolishing Prelacy, name and thing, as having no foundation or warrant in the word of God, is obvious to every body that will impartially consider the same.

3. When King William sent several letters to the Assembly and Commission, desiring and directing them to receive the Curates into ministerial commu- nion, one of which letters I find dated 13th Febru- ary 1690, another June 15th 1691, \* to which

\* The former letter to the Commissioners of the Gen. Assemb. thus, "Whereas there hath been humble applica-  
 " tion made to us, by several Ministers for themselves and  
 " others, who lately served under Episcopacy,—We have  
 " thought good—to signify our pleasure to you, That  
 " you make no distinction of men, otherwise well qualified  
 " for the ministry, who are willing to join with you in the  
 " acknowledgment of, and submission to the government of  
 " church and state, as it is by law now established, though  
 " they have formerly conformed to the law introducing  
 " Episcopacy; and that ye give them no vexation or dis-  
 " turbance for that cause, or upon that head:—We will  
 " expect, that you will avoid all occasions of divisions and  
 " resentments, and cordially unite with those that will agree  
 " with you in the doctrine of the Protestant religion:—  
 " And it is our pleasure, That—until we give our fur-  
 " ther directions, you proceed to no more process, or any  
 " other business, and dispose yourselves—for healing and  
 " reconciling differences, &c."

In the latter, W. Rex says,—“By the letter presented  
 “ to us from you, by Mr. John Law and Mr. David Blair,  
 “ Ministers, your two Commissioners, we do perceive you  
 “ sufficiently understand our intentions contained in our  
 “ letter directed to you from the Hague; and we are well  
 “ pleased with what you write, both as to your unanimous  
 “ inclination to redress those who may be lessed, and to unite  
 “ with such of the Clergy who have served under Episco-

answers were returned by the Assembly and Commission, acquainting him what progress they had made in that work, and promising further diligence in the same: all which appear evident from the records of the Assembly and Commission, during the reigns of King William and Anne. The more speedily to effectuate and consummate this union betwixt the church and the Episcopal Clergy (the Ministers having sworn and subscribed the *Oath of Allegiance and Assurance* 1693, in place of our Covenants, as Ministers of the gospel, *new ministerial qualifications indeed*.) The Assembly 1694, Act 11th, framed a *Formula* † for receiving in the Curates; in

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“ pacy,—and that you are sufficiently instructed by the  
 “ General Assembly to receive them: from all which we  
 “ do expect a speedy and happy success; and that ye will  
 “ be so frank and charitable in that matter, that we cannot  
 “ doubt, but that there shall be so great a progress made in  
 “ this Union betwixt you before our return to Britain, that  
 “ we shall then find no cause to continue that STOP, which  
 “ at present we see necessary, and that neither you, nor any  
 “ commission or church-meeting, do meddle in any process,  
 “ or business that may concern the purging out of the  
 “ Episcopal Ministers.”

† I—do sincerely own and declare, the above Confession of Faith, approved by former General Assemblies of this church, and ratified by law in the year 1690, to be the confession of my faith; and that I own the doctrine therein contained, to be the true doctrine, which I will constantly adhere to: As likewise, that I own and acknowledge Presbyterian Church-government of this church, now settled by law, by Kirk-Sessions, Presbyteries, Provincial Synods and General Assemblies, to be the only government of this church; and that I will submit thereto, concur therewith, and never endeavour, directly nor indirectly, the prejudice or subversion thereof; and that I shall observe uniformity of worship, and of the administration of all public ordinances within this church, as the same are at present performed and allowed.

which Act, instead of declaring the *Oaths and Subscriptions*, exacted by the Prelates of these Curates, upon their admission to the ministry, betwixt the year 1662 to 1690, to be unlawful and no way binding; according to the laudable example of the reforming church, Assembly 1638, Sess. 13. *Act against the unlawful Oaths of Intrants*: They appointed their commission to take in all the Prelatical Clergy who addressed themselves to them, being qualified according to law, by swearing the foresaid Allegiance Oath, &c. to the government, and should subscribe the said Formula upon the end of the Confession; which Formula contains no testimony against abjured Prelacy, nor obligation to renounce it; and if there was any thing in it like a contrariety unto the abominable test, which these creatures, the Prelate's underlings, had taken before, and whereby the disposal of the external government of the church had been, upon oath, by them acknowledged, as an *inherent Right of the Crown*; then the church made perjury the very door of their entrance upon communion with them, in regard these hirelings did not so much as profess the least remorse for the oaths they had already taken; a willingness to swear or promise contradictions was rather an evidence of consciences utterly debauched, and that even moral ingenuity and honesty would demand a restraining, instead of encouraging such forwardness: And even the Curates themselves did not desire nor pretend to be taken in as penitents (in which event their desires might justly challenge an impartial consideration) but were recommended by the state, as a distinct body, only qualified, or such as would qualify themselves by law; neither did any of themselves appear at the Assembly, or give, one way or other, the least insinuation of their being sensible of their grievous defections and enormities, and the wicked courses wherein they had formerly lived in conformity to abjured Prelacy: No, the Parliament had laid down and recommended to the Assembly, a method

for comprehending them, which might consist with a burying all these scandalous and enormous evils in perpetual oblivion, and could well agree to, and stand with their adhering to the wicked principles which they had all maintained, and upon which they were at first founded: and the Curates thought it their wisdom to leave the matter entirely to that issue, without appearing in their own cause, as they had done at the former Assembly; and accordingly, *viis & modis*, by right or wrong, they got in by the door of the oaths to the government, and Formula, &c. not by the door of the Covenants, and Covenanted Reformation: never one Curate was required to take, swear, subscribe or give their adherence unto these things in subscribing the Formula, more than it had been made by an Assembly of the old fourteen Prelates.

4. When a number of these corrupt Curates and Ruling Elders (who had gone the greatest lengths of compliance, yea, and persecution in former times) had got into the Revolution-church; as they scrupled not to go into all court-measures, and were caressed and honoured for the same, so their former compliances were so far from standing in the way of advancement, that they greatly recommended them, though divers of them stood not to avow and declare openly, time after time, that they were as ready to turn, in case of a change, as ever: and, having thus mounted the saddle, they failed not to ride to, and attend General Assemblies, being ordinarily chosen as Commissioners and Ruling Elders; and, when there, they still made way for helping in more and more of their Episcopal Brethren into the church, to infect the same; insomuch that the General Assembly, upwards of twenty times successively, instructed their commissions, and other church-judicatures, still to receive in more and more of these Prelatic Curates into ministerial communion, upon their taking the illimited oaths, &c. as above, as the printed Acts of the Assembly from 1694 to 1716

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inclusive, do plainly prove, besides what of the Curates the Assembly took in themselves. This is so much the more observable, shameful and lamentable, that a great many of the foresaid Assemblies, who thus instructed and authorized inferior judicatories to deal gently with, and receive the foresaid malignant Clergy, did, at the same time, instruct and command these same inferior courts to prosecute and persecute honest Ministers after-mentioned, Reason 5th, for their faithful appearances against such, and other corruptions, and in favours of truth and duty.

5. King William, in his letter to the Assembly 1698, declares, That they knew it was his inclination, and he publicly recommended to that Assembly, to take more of the Episcopal Ministers into their Church-Communion; and, in compliance herewith, the Assembly made answer, and declared they were standing ready to receive in the said Curates upon the terms foresaid, and promised to recommend the same to inferior judicatures; all which they carefully performed, both in that, and the subsequent Assembly, as is to be seen at more length in their instructions to their Commission, Act 13th 1698, and Act 15th 1699. Also the Commission, in their address to the Queen, recorded in the 10th Act of Assembly 1712, plainly and above board declared, that, since the Revolution, there had been taken in and continued hundreds of these Episcopal Brethren upon the \* EASIEST TERMS.

6. Altho' Prelacy hath been ever the bane of the Christian church, and the miserable inlet to all the

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\* But, that your Majesty may be further satisfied of the injustice of these calumnies wherewith we are reproached, for excessive rigour, we cannot but lay before your Majesty this pregnant instance of our moderation, That since our late happy establishment, there hath been taken in and continued hundreds of dissenting Ministers (by which they mean Curates) upon the easiest terms.

wo, usurpation and oppression, our church hath grappled with, and groaned under since our Reformation; yet, after some of these Prelate's Underlings had been deposed by their respective Synods, for preaching downright Arminianism, they were reponed by the ensuing Commission Anno 1703: Instance Mr. Skinner in Bothkenner, Mr. Graham in Dunfermline, Mr. Foreman in Haddington; which Commission did repon them back to their respective parishes, where formerly they served, not as Ministers embracing Revolution-Principles, but as Episcopal Curates to their parishes, in the same relation they had received from the Diocesan Bishops; which seems to be both a plain homologation of their former relation to the said parishes, by virtue of the Bishop's collation or ordination; and, after a fort, a creating Curates *de novo*. This is no stretch, seeing the Commission never obliged them, in this new settlement, to submit unto the government of their church; for 'tis undeniably notour, that they lived and died Curates in their foresaid parishes: some of them preached by turns, dividing the day in the same church and pulpit with the Revolution-Minister, as if they had been colleagues, constituted and appointed by the Presbytery. The like was done in many other churches through this kingdom; which fact of the Commission was never censured nor condemned. Now, these instances and unbecoming practices seem perfectly inconsistent with, yea, contrary to Presbyterian Principles, and the discipline of our Reforming and Covenanting church, and directly cross unto the holy word, Ezek. xlv. from verses 10, 13, 14, 15. But, what shall I say? Matters in our day have for most part been carried to a posture, which is the direct reverse of this text; and this, with the foregoing accounts, seem sadly to confirm the assertion, namely, *That this Revolution-Church complies with Prelacy in principles and practice*. Have they not declared *in terminis*, by an explicate Act, that they would cast out none simply for their

maintaining Prelatic Principles? Have they not restored such as were thrust out for error, unto their respective charges again? And have they not received in swarms of them into their communion, without any shadow of repentance, and advanced them to be the prime managers of their church-affairs, even *when such as had been most steady and faithful*, under the greatest heights of persecution, were looked upon as dangerous persons, and kept at all possible distance from touching the helm of public managements; instances of whom may be seen, Reason 5.

7. Besides all the hundreds of tested and untested Curates, welcomed into the bosom of this Revolution-Church, the Author of the Memoirs of the church of Scotland, printed 1717, p. informs, that there were 165 Curates in the actual and peaceable possession of their churches, manses, glebes and stipends, at the time of the Union, Anno 1707; a list of their names and parishes where they lived, was published at that time: and in several places, Ministers called Presbyterians, preached in meeting-houses, and allowed the Curates to preach in the kirks; yea, where there were two Curates in one kirk, upon the death of one of them, this church installed one of their own persuasion to officiate, as a colleague unto the surviving Curate, each having his proper share of the benefice; some of which Curates are at this day enjoying the foresaid privileges, who scruple not to employ occasionally, such as in their meeting-houses practise the book of Common Prayers, with all its idolatrous rites and ceremonies. If our worthy Reformers, betwixt the year 1638 and 1649, saw such a mungrel and Prelatic church, they could not own them to be the true heirs and successors to such a noble and glorious cause, work and inheritance, purchased at such vast cost and expences; and what account this church foresaid will be able to give at the great day of accounts, when sifted before the awful tribunal, of the souls in these parishes, murdered by such corrupt, erroneous and Arminian teachers;

I don't know know, yet it deserves all due and serious consideration. And the foresaid Author of the Memoirs openly appeals to the whole world, if one instance can be given of this Revolution-church's deposing one Curate, merely for his being Episcopal in his judgment; but sure many instances can be given, of their deposing Ministers, for their being of, and contending for true Presbyterian and Covenanting principles, as afterwards may appear.

8. Mess. William Carstares, Thomas Blackwell and Robert Baillie, in their Representation to the British Parliament 1712, in the name, and by the appointment of the Commission of the Assembly 1711, addressed the said Parliament in the common and usual form, viz. To the Lord's spiritual and temporal, &c. \* which seems no less than a direct owning and approving of the civil places and power of kirk-men, though contrary to the Claim of Right, in which it is counted a grievance; and is clearly opposite to the word of God (Mark x. 42, 43.) the reformed principles and standing discipline of the church of Scotland. 'Tis true, they had more policy, than put this designation in that copy of the Representation printed in Scotland, and recorded in the Acts of Assembly 1712. That was not a fit time to put such a *Title of Blasphemy* in their public records; but I'm credibly informed, that title was in the copy presented to the Parliament; and of necessity it behoved to be so, because no petition, address or appeal can come

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\* Another cavil is made here by Mr. Currie, at the hundreds of tested and non-tested Curates:—And that it's said the Representation 1712, was addressed by the appointment of the Commission, &c. to the Lord's spiritual and temporal, &c. For the first, the voucher Defoe is given, and for the last, the said Representation bears that address it was given in; as for the Commissioner's name it matters nothing who prefixed it to it, seeing it could nor would not be taken in, or accepted otherwise.

before that court, but what must be fronted with such a title, otherwise that moment it is thrown over the bar. In this conduct the church is more lax than some of her own hearers. (Col. E——n) who sustained the loss of a considerable fortune, because they could not, in a consistency with Presbyterian principles, present their appeal to that Parliament, in such terms as recognised the foresaid designation, without which it was ejected.

9. This church foresaid receive their Oaths, Forms of Prayer, Diets, and Causes of Fasts and Thanksgivings from that corrupt court, where Bishops sit constituent Members for regulating Ecclesiastic affairs; which fasts, &c. are mostly appointed to be, and are accordingly observed, upon the Romish and English holidays, as was that in January 1708, January 13. 1712. March 25. 1723. and thereby twisted into a symbolizing with the Idolatrous Church of Rome and England. And nobody needs be ignorant, what censures and hard treatment some Ministers, &c. have got from judicatures for their non-observance of such unholy days. How near an affinity the practice of this church in this matter, has to the practice of the Curates, when Prelacy prevailed in Scotland formally, where they received Causes, and Diets of Fasts and Thanksgivings, Oaths, Prayers, Instructions, &c. from the Bishops, when sitting in the Scots Parliament and Privy Council, is so very obvious, that there seems little more than local difference, i. e. the Bishops were in Scotland when such subjection was made unto them, now they are in England, when the same subjection is from time to time paid them by this church: The Apostle says, *Whomsoever ye obey, his servants ye are whom ye obey;* which seems applicable here, Rom. vi. 16.

10. This church appears Prelatic in principle and practice (for I judge there is a sameness and harmony betwixt her practice and principles, the one seems to explain the other) not only from her admitting such a *huge* number of abjured and perjured Prelatical Curates, into ministerial communion, without

requiring, in the Act of Assumption, any shadow of repentance for their apostasy and sinful courses, contrary to the word, and Acts of faithful Assemblies in like cases; but also in regard this deed was in compliance with the Erastian injunction, to purge out none but the insufficient, or negligent, or erroneous, or scandalous, as if these characters might not been applied to all of them. \* Being, (1.) *Insufficient*, if due trial had been made of their knowledge and experience in conversion, sanctification, and communion with God. (2.) *Negligent* in warning the wicked of their destroying sins, *of feeding the flock, strengthening the diseased, healing the sick*, in pressing necessary duties impartially, and censuring scandals without respect of persons. (3.) *Erroneous*, as owning not only points of Popery, Arminianism and Socinianism; but also unsound in their explication of the kingly office of Christ, the perfection of the scriptures, in points of church-officers and government; in the matter of oaths, and of the Magistrate's power, and maintained Erastianism, an exploded and abjured error in this church. (4.) *Scandalous, if intruders, Covenant-breakers, perjured, subscribers of scandalous oaths and tests, schismatics and persecutors, be scandalous*. It would seem from the conduct of this church in this matter, that she had looked upon Prelacy, and conformity thereunto, with the wicked oaths attending it, as a light thing; and that all the testimonies, by actings and sufferings, which, since our reformation, were given against that branch of Antichristianism, had been but nice and needless scrupleosities; seeing with open arms they did take into their very bosoms such swarms of Prelates underlings, who were the chief instigators and promoters of persecution, and that upon state terms, without the least resentment of all those wickednesses: these were not the methods of the church of Christ in reforming times; they took gross defections under their own cognizance, and did not employ persons guilty of them, nor consented to their being installed in places of

power and trust, without evidences of their repentance. Upon the whole, I am of the mind the charge is clearly proven, namely, that this church inclines to, and complies with Prelacy in principle and practice; and, upon that very score, Presbyterian dissenters may dislike her communion; which may be another of their reasons of dissent.

*Object.* There were Curates taken into the ministerial communion of the church, Anno 1638, and 1639, as were at the Revolution 1690 and afterwards.

*Ans.* It is granted, some late Curates and one Bishop were received into ministerial communion these years foresaid: but, on the other hand, it is as true, that none were admitted except such as acknowledged the evil of, and actually renounced abjured Prelacy, and subscribed the National Covenant, as explained in the Assemblies at Glasgow and Edinburgh the years foresaid, and embraced the Reformation-principles. See Acts of Assem. 1638. Sess. 13, 14, 16, and 26. Assem. 1639. Sess. 8. & 23. \* And in all the records of church and state, I find not one word (after these years foresaid, during the propagation and perseverance of reformation) either establishing or tolerating one Curate in any one parish, in all the church of Scotland. But how cross to this, the practice of this church has been, is above instructed; the illimited oaths to the government, and Formula, being all the qualifications required, in place of the

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\* Act Sess. 20. August 28. 1639. *Act anent receiving of deposed Ministers.* "The General Assembly do make "this general Act, recommending to the Synods all these "who are deposed before them, for subscribing the Declina- "ture, and reading the Service-book, and for no other gross "cause; that, upon their true repentance, and submission to "the constitutions of this kirk, and upon their purgation and "cleanness from any gross faults laid to their charge in any "new process against them, they may be found by the Synods "capable of the ministry."

Covenants, and plainly contrary to the design of the same: which clearly nullifies the objection, and represents the great distance betwixt the former and the latter church.

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## R E A S O N   V .

Another Reason may be given, why Presbyterian Dissenters refuse communion with this Revolution-church, namely, because she is *tyrannical* in her *government*, and has often shown herself to be of a persecuting spirit; as will be evident by several Acts of tyranny, in the instances following.

**I** Never read that the church of Christ did persecute others, but our Lord told his disciples they must expect it; "They that live godly in Christ Jesus, must suffer persecution." It hath been matter of just offence to not a few, that persons, in their honest, zealous and faithful appearances for their bound duty, viz. the defence of truth, in opposition to error; their contending for Covenanting-principles, in opposition to Revolution-principles; yea, even for their just complaints against defections, corruptions, and backslidings, have been, and are persecuted with tongue, pen and censures, though free of all kind of immoralities before the world; while yet *swearers*, *drunkards*, *sabbath-breakers*, and many notoriously guilty of *errors* and *scandals*, have been free from trouble, and spoken kindly to, providing they did but own themselves to be of the communion of this church. But,

To make this matter a little more intelligible, I must be allowed to say, that as the gentlemen, of whom this Revolution-church was compounded, were of a persecuting spirit, in the persecuting period, and did exerce their fury and rage against the faithful and zealous witnesses and earnest contenders

for the faith, once delivered unto the saints: a few instances of which may be given, such as,

1. Those who had deserted the doctrine, discipline and government of the church of Christ in Scotland, meeting in a Commission, fell upon public resolutions to bring again known malignants into places of power and trust in judicatories and armies; as may be seen in their Acts, when met at Perth, December 14th 1650, and April 17th 1651. \* These Resolutioners, who had thus gone into that schismatical and divisive course, discharged (January 7th, 1651.) all Ministers and Probationers to speak or write against their Public Resolutions, under the pain of being censured with the *highest censure of the church*; which was a requiring and commanding Ministers and Probationers to a sinful silence, contrary to the express word of God, Isa. viii. 12, and Isa. lviii. 1. and established discipline of the church.

2. This Commission foresaid transmitted a copy of an Act to their respective Presbyteries, ordering that all such as opposed these Resolutions, should be summoned to the next Assembly at St. Andrews, July 1651; which Commission and Assembly silenced *one*, and deposed *three* of the protesting Brethren, for their faithfulness against their sinful course: which malignant Resolutioners excommunicated worthy, pious and zealous Colonel Strachan also (for his adherence to the Remonstrance, agreeable to sound Covenanted principles, against the Public Resolutions) with design to gain the favour of the court: and by Mr. John Carstares, in the High Church of Glasgow, was that unjust sentence pronounced; the man that doth preface all Mr. Durham's posthumous works, some of which are alledged to be vitiated by him, particularly that upon scandal, which seems inconsistent with itself, and clearly opposite to his other works, especially his writings upon the Revelation, Chap. ii. but particularly on the church of Pergamos.

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\* See Wodrow's History, Introduct. Vol. 1. p. 3, 4.

3. These Public Resolutioners foresaid, in an Act of Assembly at Edinburgh, August 3d, 1652, did appoint Presbyteries to admit no Expectant to trials, before he, under his hand, pass from the Protestation and Declinature, given by the Protesters against that, and their preceeding Assembly; promise and give assurance to say nothing against the evil of their Public Resolutions, since the Assembly 1650, in preaching, writing or otherwise; which was a solemn engaging all young men to their course of defection. And, in the same Act, the foresaid Resolutioners also ordain, that Presbyteries shall require the same things above-mentioned of every Ruling Elder, that comes to sit and act in their Presbyteries; and, in case of his refusal, shall not admit him to act as an Elder in any of their Presbyteries. This is a clear instance, that they would allow none to sit in their judicatories, that would bear testimony against the evil of their way. And the said Public Resolutioners, in their next Act of the same Assembly, ordain, that where Ministers, deposed by them, are admitted by the Protesters, Presbyteries, and Synods are appointed to censure all such reponed Ministers; which is a convincing proof, that tyranny is the fruit and concomitant of defection and apostasy.

4. When the unhappy Restoration MIDWIFED and brought forth that yet more universal defection PRELACY, and the Christ-dethroning Indulgence; the Lord raised up some, whom he eminently honoured, to set the trumpet to their mouth, as faithful watchmen upon Zion's walls, "never holding  
" their peace day nor night, preaching in season,  
" and out of season, shewing unto Jacob his sins, and  
" to Israel their transgressions;" such as, Mess. Donald Cargil, John Welsch, John Welwood, and Mr. Cameron, all sounding against the indignities and affronts put upon our Lord Jesus Christ, by the different sorts of temporizers: the last of whom was censured at two distinct meetings of Ministers, one at Edinburgh, and the other in Dunscore-parish, for

preaching against hearing the indulged ministers. They also laid bands on others not to preach against them: the malice and envy these schismatics, I mean, the indulged and tolerated, spued forth against that faithful minister and martyr, Mr. James Renwick\*, is so very recent yet, that not a few can name, not only some of his assizers, and knew them to be hearers of the Tolleration-accepters; but others of the same spirit, who made his execution the matter of their exultation: his faithful heroic appearances against that blasphemous Tolleration, its imposers and accepters, &c. gave rise to all this malice.

I say, as these in the former period had inured themselves with tyrannizing over the more tender, pious, zealous, faithful and righteous, as the above instances prove; so something like a sameness in spirit, temper, disposition and humour, both to backslide yet more and more, and tyrannize, did, at the Revolution, appear, and to this day continues (*for the new intrants learn of them their way*) some few instances I offer to confirm the assertion, such as,

1. Very early after the commencement of the Revolution-constitution, this church did renew the old tyrannizing trade: for I find, Anno 1694, in the very second Assembly, there be several processes against the Reverend Mr. John Hepburn (though I approve him not in all things) for any zealous appearance he made against the public defections from, and in favours of our Covenanted Reformation, by them termed walking disorderly, and not submitting to the judicatories of this church, in the exercise of his ministry. In the 11th Act of that Assembly, the very Act in which they make the Curates Formula, and instruct their Commission to take in these creatures upon subscribing the same, &c. as above, they, as it were with the same breath, instruct the same Commission to prosecute the said Mr. John Hepburn, I own this is the way of the world, to put out an ho-

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\* See his life written by Mr. Alex. Shields, printed 1724.

nest man, and in a knave. I find, in the 27th Act of Assembly 1696, Mr. Hepburn is suspended from the exercise of his ministry for the foresaid cause, and the same to be intimated in all the parish-churches of several Synods.

2. In pursuance of the foresaid process, the church applied to the civil Magistrate, to apprehend Mr. Hepburn; and accordingly he was incarcerated in Edinburgh-tolbooth; from which, upon the account of his preaching to people, out at the windows, he was transported to the castle of Stirling, and there barred up from access to people, or of people to him, for some considerable time: after long imprisonment, I find, from the 7th Act of Assembly 1705, that they deposed him, for his strenuous adherence unto the Covenanted Reformation, which the church, in Act foresaid, falsely and wickedly, as would seem, call "a continued track of erroneous, seditions and divisive doctrines, and schismatical courses, wherein they say, he is obstinate, refusing to be reclaimed." This for a swatch of their tyranny, one may judge of the cloth by the swatch. See Humble Pleadings, Part 2. Printed 1713.

3. The Presbytery of Kirkcudbright, Anno 1703, framed and prosecuted a libel, most unjustly, even some of themselves being judges against the Reverend Mr. John M'Millan Minister of the gospel at Balmacghie, for presenting, and refusing to refile from a paper of grievances, in conjunction with two of his Brethren, truly weighty, and worthy all due consideration, laid before them in a most orderly and regular way, craving amendment of several things amiss, and sadly wanting in the church foresaid; as that paper (printed) doth show. I say, after that Presbytery had given sufficient proof of their tyrannizing spirit, in pushing their process to the utmost, it is brought before superior courts; where, lest they should be suspected to stand in any relation to Reformation-principles, or to have any desire that the same should be raised up, that was with so great solemnity and pomp buried in the ashes of contempt

and oblivion, they ratify the deed done, viz. the sentence of deposition (*agreed upon, and inflicted by some few of that foresaid Presbytery, the greater part of them refusing to concur therein*) for no other cause, but appearing for, and preaching up the Covenanted Reformation, and applying his doctrine against the evils of former and present times; and dealing with Brethren in a becoming and regular way, to have disorders, rectified, corruptions purged out, and called for duties prosecuted, namely, the ends of our Covenants, as above in the foresaid paper. How well this conduct agrees with that of the public Resolutions above-narrated, is plain to every body.

4. The General Assembly 1704, Sess. 7th and 12th, appointed the Presbytery and Synod of Dumfries, &c. to take notice of, and prosecute Mr. John M'Niel preacher of the gospel, for his holding by, preaching up, and pleading for the Covenanted Reformation, and maintaining a just and necessary Testimony against the prevailing flood of corruptions, defections, backslidings, and sinful courses, the bound duty of all within these lands, in their respective stations and relations. *Obsequium amicos, veritas odium parit.* i. e. *Compliance goes current, when plain dealing will not pass.* See their joint Declinature, printed 1708.

5. This church foresaid, in her 15th Act of Assembly 1715, referred to her commission to censure Mr. John M'Millan, Mr. John Taylor, Mr. John M'Niel, Mr. John Hepburn, and Mr. James Gilchrist Minister at Dunfcore, and others, and apply to the civil Magistrate for suppressing and punishing them. Likeas, in compliance with this church her unhallowed demands, the civil Magistrate did proclaim several of them rebels over the public market-crosses, purely and solely for their firm, and constant adherence to Reformation-principles, as above. The old persecuting spirit remains still, "filling up the measure of their fathers."

6. The Assembly 1716, Sess. 10th, appointed their Procurator and Agent to cast the Reverend Mr John

M'Millan out of kirk, manse, and glebe, and settle that intruder Mr. William M'Ghie in possession thereof, who was (some say) thrust in upon that poor parish, against the consent of all therein, except sixteen persons, that could turn with every wind, and row with every tide, and could accept of his ordination (such as it was) eight miles distant from that parish-kirk: by this means, the Assembly foresaid was guilty of two acts of tyranny at once; the one, in appointing the ejection of the people's faithful Pastor (though they never got it done) and the other, in confirming and helping the settlement of that poor hireling foresaid. The Casuistical Essay, page 60, says, "When faithful Ministers are violently, and "for their faithfulness thrust out, and others intruded in their place, we jointly own, that, in this case, "there is just ground of withdrawing."

7. The Presbytery of Dumfries, Anno 1716, in pursuance of the foresaid 15th Act of Assembly 1715, deposed the Reverend Mr. James Gilchrist Minister of the gospel at Dunscore, for his bearing faithful testimony against that foul-defiling, scandalous oath of Abjuration, and the swearers thereof, together with the manifold other evils attending it, and at that time miserably prevailing in these poor Covenant-breaking lands: and for refusing, as was his duty, to bid them God speed, by joining with them, 2 John, v. 10, 11.

8. The pretended Presbytery of Dumfries and Lochmaben, in compliance with, and by virtue of an appointment of the Commission of the General Assembly 1716, renewed by the Assembly 1717, Sess. 11, upon the 14th of March 1718, did tyrannically and antichristianly proceed to the sentence of the greater excommunication against the foresaid worthy and pious Mr. James Gilchrist; which bloody sentence was appointed by the Assembly 1718, Sess. 14th, and Assembly 1719, Sess. 10th, to be intimated in all the parish churches in Scotland. There is nothing more manifest, than that these Assemblies, Commissions, Synods, and Presbyteries, who have caused divisions

and offences, by their defections, corruptions, errors, and tyrannizing conclusions and Acts (and furiously defending the same) again, the forementioned worthy Ministers, have since been left, in the adorable and righteous providence of God (which yet in other respects is to be sorrowed over) to fall into such courses, Acts and conclusions, as have desertion of the Lord, and a growing defection and apostacy engraven upon them; and are fallen in more than ever into an intimacy with the malignant enemies of the work of God, and grow more and more quim and colt with them; while they are not only cold towards the truly tender, but cruel against all who, in the integrity of their soul, give these just and necessary significations of their abhorrence of the course carried on by these men, and of a compliance therewith in others: and such as do not see and observe this, seem to be smitten with the same spirit of blindness, that made them bold and confident in their sinful course: as was observed by Mr. M'Ward, in his Earnest Contendings against the indulged, Page 262, &c.

9. This present church seems to be possessed with such a spirit of tyranny, and keenness to have the old Covenanted cause kept under ground, and the owners thereof held in contempt and scorn, and accounted the troublers of Israel; that they have issued forth above twenty-four Acts, overtures and references against the foresaid Ministers, with design to have them further and further prosecuted and persecuted, viz. against Mr. John Hepburn nine Acts, against Mr. John M'Millan seven Acts; and against them conjunctly one, and against Mess. John Hepburn, John M'Millan, and James Gilchrist jointly, one Act; besides many other tyrannical Acts and proceedings of the Commission, and other inferior judicatures, for no other cause, but what is above-narrated, viz. faithfulness in the cause of Christ, according to Covenant-ties and obligations, which this church hath condemned in their Acts of Assembly,

and renounced in their ordination, engagements and Formulas, under these black and odious names and epithets of divisive courses, doctrines, tenets, and opinions, contrary to, and inconsistent with this Revolution-establishment and principles; as their own Acts of Assembly clearly prove, by comparing one of them with another: for this see and compare the 27th Act of Assembly 1696, 18th Act of Assembly 1694, 7th Act of Assembly 1705, 15th Act of Assembly 1715, the abstract of the proceedings of the Presbytery of Dumfries against Mr. James Gilchrist 1718, with the 5th Act of Assembly 1690, 10th Act of Assembly 1694, 7th Act of Assembly 1707, the 10th Act of Assembly 1711, and the Assembly's instructions to their Commission 1707, and ever since; which may come to be further evinced, when I touch the Formula's.

10. This church's tyranny is alas too evident, from the many repeated and reiterated Acts thereof in all corners of the kingdom, as in many other things, so especially in planting vacant churches, of which many instances might be given; such as in the affair of Kettle, Peebles, Carnwath, Livingston, Bathgate, Aberdour, Yarrow, Marbattell, Gladsmuir, Shots, Kelton, and Glasford, the parish of Eccles and Hutton in Merse; of Linton, in Tweeddale, of old Macher at Aberdeen, and West-kirk, at Edinburgh Dunbar, Eglesham, Cambuslang, St. Ninians, Innerkithing Finwick, &c. &c. with many more; and what scandalous, subtle, fraudulent ways, pains and violence, used to get these creatures, greedy of filthy lucre, settled and thirst in over the belly of the people, who had just exceptions against such thieves and robbers? not only because they did climb over the wall upon the Presbyteries shoulders (otherwise they could no more have passed it, than have mounted up to Simson's world of the moon) but also because of many immoralities in some, errors and insufficiency, &c. in others; some of the respective Presbyteries themselves being Judges: what base me-

thods have been used about settlements? what clubbing, fighting, dragooning, and violently persecuting poor people in parishes, for opposing the settlements of such hirelings? and, on the other hand, what opposition many honest and godly people met with, time after time, from Ministers and judicatures, in their just right of calling their own Ministers, is so very discouraging, that many have given over, and do cease to contend with them, and are resolved to let them go on in their career, until their cup be full; because they refuse to be ashamed, and revolt more and more: yea, what cruel treatment some more honest than themselves have met with (from these tyrannizing gentleman, that are so fervid and furious in driving on defection) both before and since patronages were reimposed, as in the case of Mr. Alex. Shields (whose blood it is to be feared this church has to answer for, if Uriah's was charged upon David) Mr. Mair, Mr. Clarkson, and Mr. Gabriel Wilson, for his preaching against their evil ways, with many others, is so very shocking and unaccountable, that an impartial history of such facts, as above hinted would scarce be thought real. And was not Mess. B—n and B—ne some time ago, on account of refusing a presentation by the Assembly, declared or rendered incapable of receiving a presentation on the north of Tweed. Was not Mr. Gillespie deposed by General Assembly 1752, for preferring the dictates of conscience to an ecclesiastical mandate of assisting at a violent settlement, and some of his brethren of the Presbytery were deprived of their seats for sometime in judicatories on the same account; which gave air to the rise of the Relief party. Was not Mr. Findlay cashiered into an acknowledgement, and rebuked at the bar of the Gen. Assm. 1775, for settling Mr. Thomson to the stipend, but not to the charge of St. Ninians. The Casuistical Essay, page 60, 61. says, "The way of entry into the ministry, "and settlement in a particular charge, cometh "likewise under necessary consideration.—When the

“ essentials are vitiated, the relation cannot be owned; and a dishaunting in this case, cannot be justly blam’d, especially when access for redress, or testimonies in a regular way, are not to be had.” If the above instances do not effect the essentials, and bar up from redress and a necessary testimony, I know not what will do it.

*Object.* Presbyterian dissenting Ministers, &c. are not prosecuted or persecuted for owning the Covenants and Reformation-principles, but for their divisive and seditious courses from the present establishment, and so they may blame themselves.

*Ans.* The Ministers above-mentioned have again and again declared, and published their principles to the world, and are to be seen at large in the Informitary Vindication, reprinted 1707; Mr. M’Millan’s Declinature, printed 1708; the Renovation of the Covenants near Douglas, printed 1713; the Humble Pleadings, printed 1713, &c. All which contain the sum and substance of the principles of our Reformers, which the church, in purer and better times owned; and they hold to what the great Assembly of Divines at Westminster publicly professed, what the three kingdoms of Scotland, England and Ireland once nationally professed, as reformed according to the word, and were legally established, and secured by their respective Parliaments, Annos 1640, 1641, 1644, 1645, 1648, 1649, and 1651: Which principles have been sealed with the blood of the noble Marquis of Argyle, Wariston, the Rev. Mess. James Guthrie, Kid, King, Cargil, and Hugh M’Kell, James Mitchel, Walter Smith, James Bog, John Dick, Cameron and Renwick, and the rest of the noble Cloud of Witnesses, following the laudable practice of the church of Christ in the Reforming period. Dissenters willingly take and subscribe the Covenants, National, and Solemn League, as the terms of their communion, in obedience to the standing discipline of their mother-church; See Assen. 1638, Sess. 26. Assen. 1643,

Sess. 6. Assen. 1647, Sess. ult. Assen. 1648, Sess. 31. and the Act of the Commission of the Assembly the same year: And, if any call this Heresy, they may make answer with the great Apostle, "After the way which they call Heresy, so worship they the God of their fathers, believing all things which are written in the law and the prophets," Acts xxiv. 14. whence 'tis clear, the objection is null, and without ground; and hence the persecution and tyranny of this church must proceed from another spring against these men, than division from the Covenanted Reformation: and if a firm adherence to our true reformed Protestant Presbyterian principles cannot stand or consist with the present establishment, every true Presbyterian will rather drop the latter, than renounce the former: and I'm of the mind, this being put in practice by these dissenting Ministers, I mean, their contending for the good old way, and *the faith once delivered unto the saints*, is the ground of this church her unwarrantable prejudice at them, and persecution of them. Now, for ought I know, 'tis the unanimous opinion of all orthodox Divines, that tyranny in government itself, is a justifiable and warrantable ground of separation from any church whatsoever; and I wish there were not too many instances to prove this Revolution-church guilty of the same.

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## R E A S O N VI.

I'm of the mind Presbyterian Dissenters may, or do see just ground to dissent from this Revolution-church, because she has gone into, and practically approved of the *Incorporating Union* with the Prelatic constitution of England. As,

- I. **T**HIS church, by concurring with, acquiescing in, and going into the Union-establishment, hath made herself accessory to, and guilty

of many hainous fins and miserable effects thereof upon these lands: For though, when this woful Union was in agitation Anno 1706, Ministers did or said little to discover the sinfulness and evil thereof, and even the Commission's address against it, improved not the topics, whence strongest arguments might been drawn against it, viz. our Covenants, &c. Yet, when they had obtained that new Erastian establishment of the church, and annual Assemblies, in their windlestraw Act of Security, they became yet more sinfully silent and unfaithful; insomuch that they withdrew even their representations, which they had presented unto the Parliament concerning the said Union; for they had never honesty and faithfulness to protest against it. Which deed of the Commission was in the most ample form approven of, and they praised for managing so agreeably to their instructions, by the subsequent Assembly. See the 9th Act of Assembly 1707. \* This seems to be treacherous dealing.

2. In that Act of Security, securing the Revolution-church, repeated in the English Exemplification, the worship, discipline and government of this church is only secured; whereas the Exemplification-Act not only establishes, and unalterably secures the doctrine, worship, discipline, and government of the church of England, but also the whole liturgy, rites and ceremonies thereof, as then by law established in England; as also, all the Acts of Parliament then in force, made in favours thereof, are appointed to remain in full force for ever: And, by virtue of the said Act, all Kings and Queens, at their coronation,

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\* Wherein the General Assembly did by their vote, and hereby do unanimously ratify and approve the actings and proceedings of the said Commission, contained in their registers.—And do commend and thank them for the great zeal, faithfulness and diligence which they have evidenced in their said proceedings, &c.

are obliged to take and subscribe an oath, to maintain and preserve inviolable the said establishment of the Church of England, as then established by law in the kingdoms of England and Ireland, and dominion of Wales, town of Berwick upon Tweed, and the territories thereunto belonging, &c. which is both a far better security in favours of the church of England, than that other securing the Revolution-church, and also better observed; as the Yule-Vacance, Act of Toleration, and Acts enjoining and imposing the Abjuration Oaths, do witness: which Acts securing the foresaid churches, as above, are to be held and observed in all time coming, “as  
 “fundamental and essential conditions of the said  
 “Union——And shall be taken to be, and are here-  
 “by declared to be essential and fundamental parts  
 “of the said Articles and Union.”

3. This Union-establishment of this church foresaid becomes, (1.) A Foundation of the Union. (2.) A Confirmation of Erastianism. (3.) A disclaiming our sworn duty, of endeavouring England's Reformation. (4.) A consenting to the perpetual and unalterable establishment of abjured Prelacy in England and Ireland. And so, (5.) An avowed continuance of Perjury, and Breach of Covenant. Hence, (6.) These two opposite churches, the one professedly scriptural, and the other antiscritural, by an unhappy conjunction are *Essentially Unite*. And, (7.) An open consenting to the sapping the foundation of our ancient church and nation, having thereby lost the very name of a kingdom, and has got that name of reproach, viz. that part of Great Britain called Scotland, a poor pitiful pendicle of England, to the perpetual shame of all true Scotsmen.

4. In the last Article of the said Union, I find  
 “all laws and statutes in either kingdom, so far as  
 “they are contrary to, or inconsistent with the  
 “terms of these Articles, or any of them, shall from  
 “and after the Union, cease and become void, and

“shall be so declared to be by the respective Parliaments of the said kingdoms;” which accordingly was done, as is to be seen in the Act of Exemplification foresaid, whereby, as would seem, all preceeding Acts statutes and ordinances made by the Parliaments of Scotland and England, in favours of our glorious covenanted work of Uniformity in Reformation of religion, in prosecution of the ends of the Solemn League and Covenant, in these three kingdoms, are *de novo* rescinded and abolished; which seems to merit the title of a second rescissory Act, and that by the Parliaments of both kingdoms: for without debate, if there was any Act or Acts, either standing unrepealed, or, being once repealed and cassed, were restored or revived (by any laws or statutes before the Union) in favours of the covenanted work of Uniformity in religion, nobody will say such are agreeable to, or consistent with the Articles of the Union; and, if they are not, then in the foresaid Act of Exemplification, they are all formally rescinded and made void (and this Revolution-church, by going into the Union, seems to have given their Amen thereunto) which renders that blessed Uniformity in doctrine, worship, discipline and government, by having one and the same Confession of Faith, Form of Presbyterian Church-Government, Directory for Worship, and Catechisms, &c. sworn to, and as we are, by the first Article of the Solemn League and Covenant, bound to maintain for all time coming, impossible and impracticable in these three kingdoms, Scotland, England and Ireland.

5. Now, nobody, except through ignorance, has the least ground to deny, that this present church did go into, and improves the Union-establishment; seeing the contrary, I mean the affirmative, is so evident from their own addresses, representations, &c. insert in their public records. See 15th Act of Assembly 1707, the Commission in their addresses to Queen Anne and British Parliament, recorded in the 10th Act of Assembly 1712; the Assembly in their

two addresses to the Queen, recorded in the 16th and 17th Acts of Assembly 1712; the Assembly's address to the Queen, recorded in the 12th Act of Assembly 1714. In all which, this church doth, in the most express and ample form, and strongest terms imaginable, plead upon the Acts of Ratification and Exemplification foresaid, for the safety of their own privileges, secured unto them by the foresaid Treaty of Union. See also the 14th Act of Assembly 1711, and 9th Act of Assembly 1715, &c. O how inconsistent with the principles of Scots Presbyterians, sworn with uplifted hands to the great God, to extirpate Prelacy, &c. once to seek, much more to allow of the security of their church, upon such a sinful basis, as contains in it an explicate eradication of the Covenanted Reformation of England, which we are solemnly bound to endeavour, and is the very bane of Reformation in Scotland, destructive of all our civil and religious concerns, as sad experience doth daily testify. Surely our forefathers would have withstood, even to blood, such a heterogeneous incorporation, as hath involved the nation into the deepest perjury, thereby effectually burying, and laying the grave-stone upon the Covenanted Reformation of the three kingdoms; and whereby also Scotland hath united themselves to, and are become the tail of our neighbour nation, according to the curse denounced against the rebellious Israelites, Deut. xxviii. 13. and it may be look'd upon as a just judgment from the Lord upon us, of this degenerate and backsliden, and still backsliding race, for our shameful desertion and recession from the zeal and faithfulness of these burning and shining lights, our Reformers, who, by the good hand of God upon them, wrestled up our Reformation to such a height, as was not the attainment of any church since the primitive days; and for base neutrality, with respect to the Covenants and cause of God, in his leaving this church and nation to go in with, and consent unto this unhallowed Union, the gall of which the

most part in the nation hath been made to taste (which is yet but the beginning of sorrows) especially with respect to religion.

6. There is one thing further, which does not a little aggravate the evil of this incorporating Union with the Prelatic constitution of England, and it seems so plain, that I presume none will refuse it; namely, That when the Union was in agitation, not a few of the Ministers of this church, especially the leading men thereof, got money to lend a lift, and consummate that woful Union. I instance this, not because it is a vulgar opinion in city and country never refuted; but because both Carnwath in his Memoirs (who, 'tis presumable, had pretty good access to know the truth of this matter) tells the world, that such a thing was done, and condescends upon a certain quota given to each, which has never been publicly disowned by the Ministers foresaid: and also, several of these Money-Ministers have confessed, when challenged about it, that they got 500 merks, &c. and nobody will think that they would lie of their own purse. If this shall be denied, I can give their names, and places of residence, who have own'd this; but am unwilling to expose them. This seems to cast up as a strange kind of Simony, and even exceeds the treachery of that Arch-traitor Bishop Sharp, who, out of greed of filthy lucre, betrayed the church of Scotland; seeing these gentlemen have both betrayed and sold church and nation for the same.

If it be objected, That this money was got from the government, upon the account of the loss their friends sustained at the ruin of Darien: I answer, this does not a whit mend the matter, but renders it more vile; in regard England's profering that money, of purpose to repair Scotland's loss at Darien, was a chief, if not the only bait, that drew Scotland into that Treaty; which seems to be the most bare-faced temptation, that ever was made to a people or nation: and, if any thing under the sun should have

driven Scotland into an abhorrence of the Union, it was this, I mean, England's profering money to recompense that Darien loss; which, upon the matter, was a plain acknowledgment that they had murdered our brethren, and broken their and our trade there, as is too well known they did. Not that I was any way interested in it, for I think it was without God, first and last; yet consequentially, such as received that money foresaid, even upon that consideration, sold, not only the church and state, but also that public trade and seeming prosperity of the nation, and the blood of their friends and dear relations to the bargain, yet have not enriched themselves with the price thereof. If Ministers, &c. behoved to have this Caledonia loss refunded, it would have been more honourable to have supplicated the Parliament of Scotland, craving that some additional cess, imposition, or something like the two pennies upon the pint of ale, should been exacted to recompense this loss (in which case, we should have remain'd a free kingdom) than to have made merchandise of a free church and kingdom, for such a base end. I need not say, because too well known, that since such a *bloody bargain* commenced, this poor nation has far surmounted the equivalent, by paying impositions, taxations, &c. yet we're as far from being freed from that insupportable yoke of the incorporating Union with England, and its concomitants, as at first, when the nation entred into it; a yoke that neither our fathers nor we were able to bear, as appears from Acts of Parliaments cited in our National Covenant. "But, can a nation, that has broken Covenant with God, expect to prosper, when the Lord has sworn by himself, or his own life, that they shall not prosper, or be delivered?" Ezek. xvii. 15, 18. But, 2d. It is evident from the forecited Memoirs, and recent in the memories of others, that those Ministers got the money before the Union commenced, with a design in the givers to render them silent at their proceedings, at least

that they might say less against the same: which was effectually obtain'd; for they made no opposition, after receipt of their premium, to the conclusion of that sinful Union; whereas the equivalent, in compensation of the Darien losses, was to pay long after that woful conclusion.

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## REASON VII.

I cannot see how Presbyterian Dissenters should join with this Revolution-Church, seeing she is of, and improves Toleration-Principles.

I. **T**HIS appears from her not strenuously opposing, from scripture and Covenanted principles, the enacting of that promiseous and almost unbounded Toleration, a woful envenomed fruit of the Union; nor using proper and necessary means for getting it repealed and abolished, since its commencement, though an intolerable grievance to all that have the glory of God and the advancement of Christ's kingdom at heart; wherein this degenerate church acts very unlike our zealous and faithful Reformers, as appears from the testimony of Ministers in the shire of Perth and Fife against Cromwel's more limited Toleration: as the enacting it, seems to be iniquity established by a law, in an open and avowed manner; so a tame submission thereunto, implies an approbation thereof: this is plain, in regard all sects and sorts of persons, under what mold or shape soever (Antitrinitarians and Papists, which last is now tolerated in England and Ireland 1778, some way excepted) have, by this Toleration-Act, a full and ample pass (and do from time to time improve it) to make whatever attacks and inroads upon our glorious Redeemer's kingdom and interests, to the advancement of Satan's and their own, they please, without check; which looks with

a *tremendous* aspect, and just cross to the Act of Assembly 1647, Sess. 29. intituled, Act concerning the 111 Propositions; and to the Acknowledgment of Sins, and Engagement to Duties.

(2.) As Ministers, of whom this church consisted in the former period, supplicated for, accepted of, and improved York's Popish Toleration, and at the Revolution sided with King William's Toleration in favours of the Curates, as above; so since the enacting of Queen Anne's vast Toleration, Anno 1712, continued in the past and present reign, this church continues to improve the same; in so far as, (1.) In obedience to the said Toleration-Act, they allow their precentors to proclaim the Episcopalians, when required, who apply to their own Curates for marriage; yea, when any of their own hearers, having proclaim'd in the churches, apply to such Curates for marriage, there is no censure inflicted, in regard the Toleration screens them. (2.) They insert in their records the names of the children baptized (with the sign of the cross) by such meeting-house Curates, whether more publicly or more privately, the money due for such registrations being given to the clerks of the kirks, whereby they are come to have one purse with Prelatists. (3.) In many places, they do not call, in a judicial way before them, persons of the Episcopal persuasion, guilty of fornication, &c. to make satisfaction, according to the rules of the church: these sinful practices and omissions appear the more loathsome, that they are done in obedience to, and compliance with the iniquitous Toleration. (4.) What sinful silence and concurring with Erastian sinful Toleration in the state occurred in the church of late, when Popery was established in Canada by Act of Parliament 1774, and tolerated in England and Ireland 1778, and threatened or feared in Scotland. The General Assembly did not give so much as a faithful warning or testimony against the same, and tho' Mr. Gillies made a very laudable motion for that purpose, yet it was rejected on the whimming

pretense there was no present danger, and negatived by a 118 votes to 24, which was no small measure of abatement in their little freedom used on former occasions in the year 1707, and 1712. Supine security and stupid compliances. (5.) They connive at great folks and others conforming with England when there, and with this church when here; yea, they allow them to sit, speak and vote in their judicatories, as Ruling Elders or Commissioners, who not only baptize and communicate with both churches (which is a strange debauching of principles, and what could not been allowed sometime a-day in Scotland) but also are guilty of taking the Sacramental Test, viz. the sacrament upon their knees, before the altar, &c. a horrid abuse of that ordinance, which no Presbyterians can either go into, or overlook: the tolerating of such sinful practices seems to render this church time and men servers; and is expressly contrary to the holy scriptures, "Thou shalt not suffer sin upon thy brother," &c. Lev. xix. 17. and our Confession of Faith, particularly Chap. 20. Sect. 3. and Chap. 30. Sect. 3, 4.

3. This church hath never censured nor condemned Mr. Dunlop's erroneous Preface to the Westminster Confession of Faith, printed 1719; which plainly pleads for, justifies and vindicates Toleration, unbounded Toleration; and is evidently condemned by the standards to which it is prefixed, and so should be removed; and that the rather, because it contains many unsound tenets and opinions, and several other gross errors; and, instead of justifying, does sadly betray Presbyterian-principles (see the plain Reasons against the same, printed 1722.) and renders this church very naked, when he affirms, page 142. "That there is no Act of Assembly, nor even of any inferior Church-judicature, establishing the Confession of Faith a term of Christian communion, and appointing Ministers to require an assent thereto from Christian parents." I won't say but the practice of Ministers in many places confirms

this relation, and shows they are of the same mind with the preface: yet that a whole church should tolerate such a book, and such practices, is a confirmation of the assertion, and reason why Presbyterian-Dissenters should, or do see cause to dissent from this church.

4. This church, by her silence at such a preface, hath not only approved of it, and the things therein contained, but has given her Amen to the injury done to our most excellent Confession of Faith by that edition, which hath purposely left out of it, the Solemn League and Covenant, the Solemn Acknowledgment of Sins, and Engagement to Duties, Acts of Assembly approving the Confession of Faith and Catechisms, Sum of Saving Knowledge (which are parts of the received standard) together with several other valuable things, in use to be printed and bound with former editions of the said Confession, as if this church were ashamed of our Covenants, &c. or designed entirely to bury them, thereby to gratify malignants.

5. Though the Commission of the church did make an overture, signifying that preface to be no deed of the church; yet, in regard neither that, nor any Commission or Assembly since, have really condemned it, or given any just testimony against the errors therein-contained; it is, and will be by posterity, while the matter remains so, accounted the deed of the whole church, and that they approve of every thing in it; especially considering what is said, page 162. in the advertisement of the preface fore-said, viz. "The Commission of the General Assembly, in pursuance of an order of the Assembly, did appoint a Committee of Ministers and Ruling Elders, among whom the gentleman who undertook the publishing of this edition was named, to take care, that the Confession of Faith, Catechisms, &c. might be rendered as correct and compleat as might be; by the direction and assistance of which Committee, the several amendments and altera-

“ tions in this impression, mentioned in the above  
 “ advertisement, were made, which 'tis hoped will  
 “ recommend this edition, and give it a greater  
 “ authority and weight than any other.” Now, as  
 I can't see an agreement betwixt this recommenda-  
 tion of the Commission, and the posterior overture  
 above-mentioned, but a plain clashing; so such un-  
 accountable conduct may make a tender Christian  
 cry out, and say, as some have already done, “ Oh!  
 “ How deplorable is our defection, when the doc-  
 “ trines and truths of God, are thus corrupted, and  
 “ openly contradicted! What errors and supersti-  
 “ tions may not break in upon this land, when so  
 “ wide a door is set open for them, and these un-  
 “ christian doctrines are joined to our Confession of  
 “ Faith? How can we mourn enough for these  
 “ things; or sufficiently bear testimony against them?  
 “ Sure the Lord has a great controversy against  
 “ these lands, that has permitted such poisonous  
 “ notions to creep in, and be so highly advanced.”

Upon the whole, such as would desire to under-  
 stand the evil of Toleration-principles, and see them  
 clearly confuted, may consult the Declaration of the  
 Commission of the General Assembly 1649, witnes-  
 sing faithfully against such principles while in the  
 bud; The seasonable and necessary Warning and  
 Declaration of the General Assembly 1649, Sess.  
 27th. Their brotherly Exhortation to their Brethren  
 in England, in the same year, Sess. ult. The Testi-  
 mony of the Ministers of the Gospel in the Province  
 of Perth and Fife 1658. The Presbytery of Edin-  
 burgh's Testimony and Warning against Toleration  
 1659. Mr. James Renwick's Testimony against the  
 Duke of York's Popish Toleration 1688; and, the  
 109th Question of the Larger Catechism, where the  
 Reverend Assembly of Divines, in their exposition  
 of the Second Commandment, reckons the tolerating  
 of false religions amongst the sins forbidden therein;  
 the Confession of Faith, Chap. 23d, Sect. 3d: But  
 especially ponder Gen. xviii. 19. Gen. xxxv. 1, 2,

3, 4. 1 Sam. iii. 11, 12, 13, 14. Psal. ci. 1.  
 1 Tim. ii. 2, 3. John x. 11, 12. Tit. iii. 10, 11.  
 Rev. ii. 6, 14, 15, 16, 20. Deut. xiii. 6, 11, &c.  
 Josh. xxii. 11, 12. 1 Kings xviii. 40. 2 Chron. xv.  
 16, 17. 1 Kings xii. 26, &c. 2 Kings xvii. 18.  
 Ezek. xxiii. 45, 49. Amos v. 13. Zech. xiii.  
 3, &c.

*Object.* 1. Presbyterian-Dissenters in Scotland have the benefit of the Toleration, as well as others; why then should they cry out against it?

*Ans.* As I know no benefit they have by the Toleration; so, sure I am, they plead as little favour from it. Some think, whatever comes under the notion of a Toleration, properly and strictly considered, falls at the same time under the notion of a crime: They judge their principles are founded on the word of God, and were approved to be so by the church of Christ in Scotland in purer times, which were likewise ratified by many Acts of Parliament; and consequently they must have their free pass, oppose them, or the owners of them who will: neither is it on account of hurt or benefit that can accrue to Dissenters, by the Toleration, that they cry out against it, but purely on account of the great prejudice done thereby to the interest of Christ, and the Reformation of religion. I own, if the state had exercised their spite in the same manner that the church has done, Presbyterian Dissenters long ago had got convincing proofs, and the world demonstrative evidences, that this church did not reckon them included in the Toleration-bill.

*Object.* 2. Should not Episcopalians have the benefit of a Toleration in Scotland (as was pleaded in Assembly by Members 1724) as well as Presbyterian-Dissenters in England? should not every man live according to the light of his own conscience, &c?

*Ans.* A Toleration of all religions is the very cut-throat and ruin of all true religion, and contrary to our blessed Lord's example, given for purging and keeping pure his house; it is what Satan boldly pursues for, and glories in, as the only bulwark of his

kingdom. As for Presbyterians being tolerated in England, if they were standing upon their ancient basis, valiantly contending for the glorious Reformation that nation attained, and is sworn in the most solemn manner to maintain, in opposition to Prelacy, and all other heresies and errors, &c. they, in that case, had a just title and claim unto the ancient establishment, when Prelacy was trodden under foot, and even as the matter is with them, they ought to be found in the faith, with the Apostle Paul, to plead the truth and soundness of their doctrine, who, tho' frequently under persecution, did always plead against Toleration, Gal. v. 11, 12. Christ and his Apostles, when conveyed before Magistrates, never made use of that defence, that a Toleration in religion (be what it will) was due from the civil Magistrate, but still pleaded the truth of their doctrine. Nor was Elijah the less zealous against false prophets, 1 Kings xviii. 40. that there was a Jezebeel ready to persecute himself, 1 Kings xix. 2. and so ought they, I mean Dissenters in England; for I judge the Prelates and their underlings chargeable with idolatry, as well as Jezebeel's or Jeroboam's priests, in regard there are idols of the understanding, as well as idols of the hand, Hof. xiii. 2. that is, that not only doth the workman's hand frame an image, by which he worships God, and in which he approaches unto God; but likewise the idolatrous PROUD MIND; when it forgetteth ways and inventions in the service of God, to beautify it, or as more convenient, it makes an idol; and therefore, that human invention, of a constant, fixed ordinary officer in the house of God, with a lordly power above his brethren, is an idol, though not of the hand, yet of the mind and understanding, out of which it is forged; and so is any other invention of man in God's service. And thus, all human inventions, corrupting the worship of God, are all named by the name of images in the second command. It matters not then, tho' people do not worship God by the idol made with the hands, if they worship him by the idols made by the under-

standing: it was no great matter, as to the guilt of idolatry, whether the idol that was worshipped was made by a smith or graver of stone, or of silver or gold; or whether it had the shape of a man or of a beast, all was idolatry: so it is no matter, if people worship God by an unlawful mean, or idol, or invention, whether that be the work of the hand, or of the understanding, it is idolatry.—And as not only Nebuchadnezzar, nor Jeroboam only did sin, in setting up the golden images, or the two calves; but all such, as either for fear, or any other end, did worship the golden image, or go to Dan and Bethel and sacrifice, were in like manner guilty thereof; even so are the present King and Rulers, and Bishops, and their underlings, not only guilty of superstition and idolatry, by setting up, inventing, and authorizing such an unlawful way of worship or idolatry; but all who join with them in the unlawful worship, which proceeds from that unlawful authority, which is the idol of man's understanding, and the dagon that is set up instead of the Ark of God, in that and the neighbour nation, are likewise guilty. Hence Presbyterians in England are called to plead plainly and freely against this idol of jealousy that is there established, that so the trumpet may not give an uncertain sound, and plead practically, and in deed, as well as in word, that so their conversation, by keeping at a distance from all that is corrupted, may be a living Testimony against this idolatry, and these other abounding corruptions.

As to tolerating Episcopalians in Scotland, to borrow their own weapons a little, it is contrary, (1.) To, and inconsistent with; yea, a plain breach of the King's coronation-oath, and the Act securing the Revolution-church, which is declared to be an essential and fundamental article of the Union-treaty, tho' I approve of neither. (2.) To our solemn and sacred covenants, whereby, instead of tolerating, we are bound to extirpate Prelacy, root and branch. And, (3.) To our Confession of Faith and Catechisms,

books of discipline, and the whole tenor of the scriptures above-cited. Furthermore, as to men walking according to the light of their consciences, it is to be considered, conscience is not the rule ruling, but to be ruled by the word; so that, when we say men should walk according to their conscience, we are still to understand it of a conscience well informed, and in the exercise of duty, as "knowing its Master's will, and doing it." And, as mens consciences are not their supreme rule, nor lawless things; so liberty to err and seduce, to vent lies, and father them upon the God of truth, &c. is no part of that liberty purchased to us by the death of Christ; but it is in effect a captivity and snare to be entangled therewith, 2 Tim. ii. 25, 26. and chap. iii. 6, 7. and to be servants to corruption, under pretence of liberty, 2 Pet. ii. 19. Yea, to father this upon Christian liberty, savoureth rankly of that old way, of "turning the grace of our God unto wantonness or lasciviousness." The mouths of heretics must be stopped; their rejection and excommunication are recommended by precept and example, Titus i. 10, 11. and iii. 10. 1 Tim. i. 19, 20. I find churches censured by Christ himself, for the neglect of discipline against false teachers, Rev. ii. 14, 20. and others commended for their zeal in this particular, though found faulty in other things, Rev. ii. 2, 4.

Furthermore, a lawful magistrate, instead of granting a promiscuous toleration to all heretics, heresies and errors, which are great public sins and scandals, is appointed of God to be *custos utriusque tabulae*, and trusted with the concerns of God's glory, as well as man's interest; and therefore he is obliged to have a special and particular regard to these precious *deposita* in all his managements: What immediately relates unto God must be his chiefest care; for the honour of God does infinitely transcend the profit and advantage of man, and the soul is more precious than the body, and eternity is to be preferred to time. It is a criminal partiality, to punish the cur-

sing of an earthly father, yet to suffer the reproaching of a Trinity; to cut off a man for a treasonable word, yet to let go unpunished the blasphemy of Christ; to hang a man for forging another person's hand, yet not to chastise a false prophet, who uttereth gross and damnable lies in the name of the Lord; to punish a petty theft, and not punish a man that endeavours to rob the great God of a Son, and his Son of his Godhead.—See the Essay upon Toleration, printed 1703.

As the Kings of Israel were obliged to put away the strange gods, Aza removed idolatry, and his mother for her idolatry, and commanded, "That whosoever should not seek the Lord God of Israel, should be put to death, whether small or great," and of whatever sex. Jehoshaphat, Hezekiah, and Josiah are highly commended, for removing the high places, groves, images, &c. and other godly Kings are sadly blemished for the neglect thereof. Consider Ezra vi. 11, 14. and chap. vii. 26, 27. So it is one of the special duties, which characteriseth and pointeth out a lawful and faithful magistrate under the New-Testament dispensation, to punish evil-doers; for the powers that are of God, are ordained of him to be a terror to evil-doers; to be revengers, and to execute wrath upon them, Rom. xiii. 1,—6. 1 Pet. ii. 13, 14. But false teachers, such as Papists, Prelatists, and their underlings, Quakers, &c. are certainly such, Phil. iii. 2. they are called evil-workers, dogs, &c. who sling dirt on that attribute of God's veracity and truth, and destroy souls, &c. and so are not to be tolerated.

## REASON VIII.

Presbyterian Dissenters seem to have just ground to refuse Communion with this present Church, in regard she hath taken the illimited Oaths to the Government, put in place of the Covenants, National and Solemn League.

**I** OFFER a few instances to illustrate the assertion, which seem undeniable.

1. This Revolution-church did swear the illimited Oath of Allegiance, as appointed by the last article of the Claim of Right, to be taken by all Protestants, instead of all other Oaths and Declarations, which might be required by Law, abrogating all other oaths: Which Claim of Right (the great darling of the church) was afterwards ratified by Parliament, viz. in June 1689. Now, this Oath of Allegiance is, (1.) Unlawful, as wanting scriptural qualifications requisite in swearing, Jer. iv. 2. and void of these due limitations in the Covenants National and Solemn League, viz. "To preserve the King's Majesty's Person and Authority, in (N. B.) the preservation and defence of the true religion and liberties of the kingdoms," &c. (2.) Our sacred Covenants, especially the Solemn League and Covenant (the people's Oath of Allegiance at the Admission of Charles II. and established by laws previously made, which by law might be required) are hereby plainly excluded and abrogated. This Oath seems to be put for, and instead of all other, without exception of the said Covenants. (3.) As in the said article of the Claim of Right, the Estates required all other oaths to be abrogated; so the Parliament (William and Mary, Sess. 1. Act 2. June 1689) "do retreat, retract, and rescind all preceding laws and acts of Parliament, in as far as they impose any other oaths, &c. whereby our Covenants, with acts and

laws imposing them, seem to be plainly excluded, retreated and rescinded.

2. This Church foresaid did likewise take and subscribe the Oath of Assurance, made and imposed to secure the Government, wherein the possessor of the throne *de facto*, is sworn to be King or Queen also *de jure*, although void of these scriptural qualifications expressed in our best laws, 1649, as requisite in all Kings and Queens that should reign over these Covenanted lands. Both which Oaths of Allegiance and Assurance, considered in their complex nature, with the relative Acts of Parliament imposing them, seem to have a native tendency to establish practical Erastianism, if they be not in themselves directly Erastian; seeing the 23d Act of the 4th Session of Parliament, 1693, intitled, An Act for settling the Quiet and Peace of the Church, expressly statutes and ordains, "That no person be admitted, for hereafter, to be a minister or preacher within this Church, unless that he having first taken and subscribed the Oaths of Allegiance and Assurance," &c. Now, as no unlimited oath is due to any creature on earth; so it seems plain, that these Erastian antiscritptural oaths were required of, and sworn by Ministers, as Ministers, (new ministerial qualifications in place of our Covenants.)

3. This church shewed great unfaithfulness and treachery anent the Oath of Abjuration; as, (1.) When it was required to be taken by all persons in public trust, about the year 1706, she used endeavours to have Ministers exeemed; but did not, like faithful watchmen, discover the sin and danger thereof to their people; but gave way to their taking it, until the most part of public persons were ensnared. (2.) When this Oath came (as a woful fruit of the Union) to be imposed on Ministers; at the Assembly, 1712, the result of their reasonings and debates about it seems to have been, "That every one in this matter should walk according to his light, and that none should condemn another,

“ though of a different practice.” By which sinful compact and lax conclusion, all were left to look on’t, as a thing indifferent, exposed to the taking of it, and many fell into the snare. “ The “ Prophets not discovering the iniquity, brings on “ the captivity, and their seeing false burthens, “ becomes a cause of banishment,” Lam. ii. 14. It is noticeable, that this church, when jealousing that this Oath might possibly be imposed on them, did, in their Address to the Parliament of Scotland, Anno 1706, supplicate for preventing it, declaring it to be inconsistent with, and contrary to, Presbyterian principles; whereupon they obtained the Act of Security above-mentioned; which act expressly declares and statutes, “ That none of the subjects of “ this kingdom shall be liable to, but all and every “ one of them for ever free of any oath, test, and “ subscription, within this kingdom, contrary to, “ or inconsistent with, the said Presbyterian principles; and that the same within the bounds of this “ church and kingdom, shall never be imposed upon, or required of, them in any sort.” Nevertheless, this church, a few years thereafter, did, contrary to both their own Representation, and this express Act securing from all oaths, &c. take, swear, and subscribe this unhappy Oath of Abjuration; so great was their defection from, and desertion of, their pretended Presbyterian principles. I say,

4. This Abjuration-oath, calculated for England, to secure the succession to the Crown, and the abjured Prelatic church of that kingdom, was taken and subscribed by most Ministers in this church; and the Non-jurants are to be repute *focii criminis*, i. e. brethren in iniquity, while they do not faithfully and freely declare and testify against the sin, perjury and breach of Covenant therein, and thereby contracted: The sinfulness of which Oath has been clearly and sufficiently discovered in many prints, which the Jurants were never able to answer; and appears in its being, (1.) An ill effect and homologation of the

Union, Article 22. "It is declared and agreed, that  
 " these words, *This Realm, the Crown of this Realm,*  
 " &c. mentioned in the Oaths, which were intend-  
 " ed to signify the Crown and Realm of England,  
 " shall be understood of the Crown and Realm of  
 " Great-Britain; and in that sense the said Oaths shall  
 " be taken and subscribed," &c. (2.) Containing  
 in't an English Oath of Allegiance, apparently binding  
 the Juror faithfully and constantly to maintain and  
 defend the English Prelatic constitution both in  
 church and state, as it is presently ratified and secu-  
 red by the Union-act; and besides the Juror's  
 swearing thereof heartily and willingly, implying his  
 hearty approbation of the said constitution, with the  
 bulk of all the laws belonging thereunto, as just and  
 right; which must be a very sinful and defiling  
 oath, involving both the swearer and defender  
 thereof, in the guilt of abjuring our Covenanted  
 Reformation. (3.) An Erastian imposition on the  
 church. See Act of Assembly, 1648, "Against all  
 " new oaths and bonds imposed without consent of  
 " the church,—where on solid grounds they enjoin  
 " all members of this kirk to forbear swearing any—  
 " new oaths or bonds,—which may any-way limit  
 " or restrain them in the duties, whereunto they  
 " are obliged by National, or Solemn League and  
 " Covenant: And that with certification," &c.  
 (4.) An unnecessary swearing, repeating in this  
 Oath three times materially, if not formally, the  
 Allegiance-oath they had before sworn; and these  
 with the Abjuration of a Popish Pretender, all un-  
 necessary and vain repetitions, if there were any  
 adherence to our sacred and solemn Covenants, ful-  
 ly abjuring Popery and Papists. (5.) Contrary to  
 Presbyterian principles, which condemns the civil  
 places and power of churchmen, and to our Cove-  
 nants, which abjure Prelacy. Now, Jurants evident-  
 ly own, and subject to the British Parliament, partly  
 consisting of Prelates, blasphemously called Lords  
 Spiritual, as foregoing instances shew, contrary to

their own Representation to the Parliament, November 8, 1706. (6.) An implicit consent to the wicked Toleration and Combination, Confederacy or Conjunction with Curates, and all that take the same unlawful oath. (7.) Perjury and breach of Covenant; for by Covenant we are sworn, " sincerely, really, and constantly to endeavour the " extirpation of Prelacy, without respect of persons; and so to withstand and oppose the government of Prelatists; whereas by this Oath the Jurants swear to maintain only (by the Acts referred to in this Oath) such, and oppose all others, even sound Presbyterians, in their accession to the government. Now, seeing this church seems to have put and sworn these unlawful Oaths, in place of our lawful Covenants, a special part, and what binds to the defence, of our attained Reformation, no wonder Presbyterian Dissenters decline her communion; for this and like practices are the causes thereof.

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### REASON IX.

Presbyterians dissent from this Revolution-church, in my opinion, because she hath slighted, violated, and neglected our Covenants, National and Solemn League; and makes not honourable mention of them, maintains not their inviolable obligation, holds not forth the breaches of them, nor duly endeavours the renovation of the said Covenants.

**T**HE former Reason seems to bring this upon the field, and am loth to pass it, without giving some few instances, to skreen it from calumny; mean time I should be glad there were no reason for adducing them, and as glad to have it taken away, that so " our swords might be beaten into " plough-shares, and our spears into pruning-hooks, " and no divisions among the Lord's people, but

" perfectly joined together in the same mind and in the same judgment." When shall this once be? But to return,

1. This church foresaid did neither at nor since the Revolution, supplicate the civil powers, for having these tyrannical acts, such as the Act Rescissory, &c. condemning our Covenants, rescinded; and ancient laws, approving and ratifying them, ordaining and appointing Kings, Judges, Magistrates, or other officers, of whatsoever place, rank and quality, and Ministers at their entry into the ministry, to take and subscribe the same, restored and put in execution, according to the fundamental laws of this kingdom, such as the 5th Act of Parliament, 1640, 5th Act of Parliament, 1644, and the 15th Act of Parliament, 1649, and the Form of the Coronation of Charles II. 1651, &c. This seems to be a plain slighting of our Covenants.

2. As this church did neglect at the Revolution, and ever since, to make enquiry into the hainous and heaven-daring affront done to the holiness of God, in the horrid violation of our holy Covenants, National and Solemn League, as represented to the Assembly, 1690, even although the Popish, Prelatical and Malignant party not only broke them, but enacted the breaches of them by law, burnt them, and endeavoured to bury them, by making it a capital crime to own their obligation; and by bringing in, and substituting in their room, conscience-ensnaring anti-covenants, oaths, bonds and engagements, renouncing them, obliging to courses contradictory thereunto; so likewise many Ministers and professors were, in that period, guilty of manifold breaches thereof, yet never censured; but allowed all offices and privileges, which may be constructed no small violation of them; especially considering, that the duty has never been practised, nor declared to be duty by any of the Revolution-assemblies; such as consenting to, subscribing, swearing, and taking the new-multiplied, mischievously-contrived,

captiously-conceived, and tyrannically-imposed oaths, in matters of religion, since the overturning the Covenanted Reformation, and establishment of Prelacy; and by persuading people to take them, forbearing a necessary warning of the evil and danger of of them; and leaving people in the dark, to determine themselves in the midst of these snares.

3. This church has never used any proper and effectual endeavours for renewing these Covenants, nor asserted their obligation; but, on the contrary, have crossed and crushed any faint mints made that way; some directly denying their binding force, others not preaching up their obligation, and few making honourable mention of them, or taking people engaged to the conscientious observance of them. If these Covenants be perpetually binding, as certainly they are, it is unaccountable unfaithfulness in Ministers to do nothing for reviving them, and making people understand the ends and obligations of them, and sensible of the breaches and penalties of them: this is the very reverse of the standing discipline and laudable example of our worthy Reformers 1638 and 1649. The Solemn League's being ejected and denied free quarters in the Confession of Faith, which, with the National Covenant, were wont to stand up as living witnesses against the many injuries done to the truths of Christ, by superior and inferior courts, seems to be both a confirmation of the assertion, and an evidence of an unwarrantable prejudice at that covenanted cause. Upon the whole (with Timorcus, in the Covenanter's Plea, page 16, &c.) I may adventure to say, That our solemn Covenants were the highest security, "wherein it was possible that the  
 "eternal God could have these lands engaged to  
 "him; or which the Lords and Commons, then  
 "assembled in Parliament, &c. could then require  
 "or take, viz. That we would, in our callings  
 "and places, endeavour to root out that Prelatical  
 "Hierarchy, Form and Exercise of Church-govern-  
 "ment, which was exercised in England, by Arch-

“ bishops (tyrannical) Bishops, their Chancellors,  
 “ Archdeacons, Commissaries, &c. from which every  
 “ reasonable Christian must conclude, that on  
 “ failure of the performance, by not only establishing,  
 “ promoting, but by owning, countenancing of,  
 “ or even conniving at that government, which we  
 “ have thus solemnly sworn to extirpate; not only such  
 “ as endeavour to make conscience of keeping and  
 “ paying their vows to God, will have AN ACTION  
 “ in the case, against such, for the violation of truth  
 “ to them, and will doubtless have occasion to present  
 “ a sad bill of complaint against all such open  
 “ and avowed covenant-flighters, violaters and contemners,  
 “ to the just Judge of the whole earth,  
 “ who useth to hear the cry of the afflicted;” but the  
 righteous God will also have a just action, and will  
 plead it, against all truce and Covenant-breakers,  
 on account of the irreverence and infinite affront  
 cast upon his most sacred name: And whatsoever we  
 may now think or talk, in the distempers of our  
 minds, and in the rantings of our foolish passions,  
 whensoever the day of God’s vengeance shall come  
 upon us, according to his word, Zech. v. 3, 4. or  
 whensoever we shall have recovered our wits again,  
 and we can give our consciences, awaked out of sleep,  
 leave to speak freely to us, it will be very hard to  
 relieve them, unless we can assign such an error in  
 our Covenants (and that too, as to the matters sworn)  
 as will be allowed by the divine law, as a sufficient  
 discharge as to our observance, and leave us nothing  
 to do, but to humble ourselves before the Lord, that  
 ever they were entred into or sworn. Now, unless  
 the matter of the oath were impossible, all in these  
 three lands are certainly bound to the performance  
 of these Covenants; whence every conscientious  
 Christian must needs conclude thus, viz. if the  
 officers, as to the external administration of the  
 church of Christ under the gospel, be so determined  
 by the word of God, that no church under heaven,  
 nor any other powers, can make any alteration in

them, but only ratify and confirm what God hath there appointed; then, unless we can find, that Archbishops, Bishops, Deans, Deans and Chapters, Prebends, Chancellors, Commissaries, Archdeacons, &c. are the Officers appointed by God's word for the government of his church, we are most certainly obliged by our oath, to endeavour their extirpation; 1. The reason is, because although we had not sworn, yet we are bound, as Christians, to endeavour in our place and calling, that the church, to which we belong, have in it no plants, which are not of our heavenly Father's planting; and what we are bound to do without an oath, we are much more (having sworn) obliged to do. *Ad quæ prestanda, vel injurati tenemur, jurati certe multo magis tenemur.*

*Object.* People were pressed to take the Covenants, under civil penalties, contrair their consciences; hence they are not binding, &c.

*Ans.* It was the civil Magistrate, not the church, that enjoined the taking the Covenants, under civil penalties. \* If these Covenants be lawful oaths, as sure they are, being morally binding antecedently to any solemnity, undoubtedly a lawful and free Parliament, conven'd by the King's authority, have power to impose them in what manner they judge most proper, for reaching the ends thereof; seeing they so much concerned the glory of God, the honour of the King, the peace and safety of the three kingdoms, being made and taken for the defence of the true religion, liberties and laws of this kirk and kingdom; as the Acts both of church and state, approving and enjoining the same, do evince. And, if ever there was a proper season for making, and enjoining the taking these Covenants, that was it, when all these were in the greatest danger of being

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\* Mr. Currie call this a falsehood, and proves it from the General Assembly suspending none from church privileges. Strange arguing indeed.

utterly ruined; and had not the church of Scotland concurred with her Ecclesiastic authority in the making, taking and renewing these Covenants, she had been but a malignant church, and would never been able to account for such neglect to either God or man: especially after the Solemn League was first so solemnly debated, branch by branch, and phrase by phrase, in the greatest convention of the nation, viz. England, and by a Reverend Assembly of Divines; then taken in the Parliament-house, and in that Assembly of Divines, by hands lifted up to the most high God; after this printed by their order, and with their names subscribed to it; after this, by them ordered to be taken by all grand officers of state, and by all masters and fellows of colleges; by all Ministers, and all such as should enter into the ministry, and by the people in all congregations, &c. Now, as there is more din and buz than needs, by such who are both ignorant of the principles and frame the church was then in; so there is more said about pressing the Covenants in these times, than is true: For, (1.) The Church of Scotland willingly and cheerfully renewed the National Covenant of Scotland in February 1638, without any pressure of authority, civil or Ecclesiastic (yea, even when the civil authority did forbid them) and that with as much of the Lord's power and gracious presence, as we read of in any period of the church; and what was a duty in such a juncture, could not fail to be a duty when the civil powers gave concurrence and sanction thereunto. (2.) The church of Scotland was so far against pressing the Covenants upon people, who were either ignorant, or had not their consciences rightly informed, that the Commission of the General Assembly, by their Act October 11th, 1643, appointed the Solemn League and Covenant to be printed, and sent to every Presbytery, and ordered that every Minister, upon the first Lord's day after the same came to hand, should read, explain, and, by exhortation, prepare the people to swear and sub-

scribe the same, with public humiliation, and all religious solemnity, the next Lord's Day thereafter; which deed of the Commission was amply approved by the Assembly 1645, Sess. 5. which accordingly was pleasantly performed by all the true sons of the church of Scotland, with much of the down-pourings of the Spirit of grace from heaven: And, if these gentlemen, who pretend persons were persecuted for their recusancy, would rightly enquire into the state of these times, they would find, if any were persecuted, it was for their malignancy, not for their scrupling at the Covenants, but for their contempt of the law. I'm of the mind, it will be found, that the contumacious were attacked, not to constrain or violent their consciences (the tenderness whereof was not their disease) but to restrain their opposition and combination against the common cause, consisting in the maintenance of the true reformed religion, and of the laws and liberties of the kingdom, which concerned the whole. And, (3.) That which further clears this point is this, The church of Scotland, at renewing the Solemn League and Covenant 1648, allowed no person, who had been in actual opposition to the Covenant, either to renew it, or receive the sacrament, or exercise any power in any of the judicatories of the church, until they gave sufficient trial and evidence of their repentance for their offences; as may be seen in the printed Acts and proceedings of the Assembly, and their Commission that year foresaid. See the Confession of Faith printed 1725, page 87. 378. which prove that common malignant objection of pressing the Covenants to be but mere calumny. (4.) Although there were truly matter of fact in the objection, it is fully answered, and the practice clearly vindicated by irrefragable and clear arguments, taken from many instances both in scripture and history, by the great and worthy Mr. George Gillespie in his *Miscellany Questions*, Chap. 16. printed 1649. but many advance this and other malignant objections against the Covenants,

who will not in the least object against the British Parliament's imposing the unlawful Oath of Abjuration, with whatever penalties they please, though destructive of these lawful Covenants. (5.) Divines distinguish betwixt such oaths, if imposed by lawful powers, or if administered by usurpers. Sanchez. Lib. 3. Cap. 9. saith, "Tis no question but such oaths do oblige, if the powers imposing have a just authority over us." None can deny this, for few oaths are imposed by lawful Magistrates upon people, but policy directs them to annex a penalty in case of refusal; which, as it is more or less, ingendereth a lesser or greater degree of fear: and indeed to deny this, were to take away all possibility of Magistrates securing themselves by the oaths of their subjects; for it were no more, but for any subject to say, he was, by the penalty annexed, frightened into the taking of the most lawful oaths of allegiance and obedience to his superiors, and he will be discharged; by this, the widest flood-gate imaginable would be set open to perjury.

## REASON X.

I presume, Presbyterian Dissenters cannot join with this church, because she is unfaithful in her doctrine; and the unsound are so numerous, that the erroneous escape just censure.

I HOPE, I need not repeat the introductory caveat, viz. that I meddle not with particular Ministers. Some, I know, are very sensible, that the doctrine of this church is grossly leavened, and truly troubled and deeply weighted with that and other evils abounding and sadly increasing in our day, and do give significations of the same, both in print and otherwise: Mean time, I will not account for their continuation with a church, which they

know walking directly cross to solemn Vows and Engagements, and truly unfaithful in doctrine, as appears: For,

1. As the Ministers, of whom this church was formed at the late Revolution, were in the preceding period guilty of doctrinal errors, in not applying their doctrine to the abounding sins of that time, being muzzled, by subjecting to civil restrictions and limitations, and taught the people by the precepts and commandments of men; so the same, in conjunction with their brethren of the Revolution-constitution, were then, and continue unsound in the doctrine of government, viz. that great doctrine, "That Christ is King, and sole Sovereign over his church." (*See Macward's Earnest Contendings, page 27. \**) This seems plain, (1.) From their declaring, they would depose no Episcopal incumbents, simply for their judgment anent the government of the church (unprinted Acts of Assembly, 1690). (2.) From their having neither at the Assembly, 1690, nor since, by any act, in solemn and ample form, asserted and declared (whatever is pretended) that "our Lord Jesus Christ alone is sole and supreme Head of his church;" which seems especially necessary, when the powers of the earth arrogate that title to themselves, and are sworn to as such (as in the Oaths sworn in England and Ireland). For, (3.) Which is also a confirmation of the former, King William made the church to un-

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\* Where he infers, "These (indulged) who are unsound in the government of the church, and differ from us in principles, as to that, are not to be heard, lest they poison the people by their doctrine; i. e. by persuading the people, that the government they own, and the way of their entry, is according to the Word: (For there is a doctrine of government, as well as of other things, pertaining to the making of the man of God perfect, viz. this great doctrine, *That Christ is King, and sole Sovereign of his church,*)" &c.

derstand, that the intrinsic power was lodged in him, whenever they began to debate it, which was but little, by dissolving them in the midst of their business. The verbal protest given against that dissolution by some, did not at all avail any thing, in regard, 1st, it was not until the Assembly was up. 2dly, The church did homologate the King's dissolution, in rising, contrary to the laudable custom of our fathers in like cases. 3dly, The church did write her resentment of that protestation in the *penitential* Address, as above. 4thly, The church did not keep the day indicted by the Assembly, but the day indicted by the King. 5thly, That Protest was not insert in any of the Assembly-books, nor asserted by any subsequent Assembly. 6thly, The King called that Assembly, in which that Protest was made, a seditious Assembly, without any testimony against him for the same. 7thly, His frequent prorogating the Assembly over the Market-crofs of Edinburgh, as above. 8thly, When the church sent up to the King Mr. Dunlop and Mr. Cuming, desiring him to suffer the Assembly to sit at the time he had appointed; which he refused: Failing that, that he would suffer them to meet, and adjourn themselves; which he likewise refused: Failing both the former, they desired that he would so word it in the narrative of the Proclamation, that the vulgar might not understand what the import of the same was; which he refused also, and in so doing he was honestest of the two. So, barefacedly before the world, over the Crofs of Edinburgh, he made it to be known, that he was the head of this church; and all this without any testimony against it, or any of the former things (except what one Mr. Colvil, writer, did, who gave money to a public-notar, and took instruments in the time of a proclamation, for which he was banished Edinburgh for some time) though the Commission of the Church was sitting in Edinburgh that same day. I don't mention these things, as one taking pleasure to rake up such filth; nay, but to shew,

that Dissenters had just ground from the very Revolution to decline the communion of this church, as for other things, so on account of her unfaithfulness in doctrine, and particularly this of Christ's headship.

2. Her unfaithfulness in doctrine appears, in neglecting to keep up a suitable Testimony against sins of all sorts, in persons in higher and lower stations, in offices ecclesiastic, civil and military; and gives neither faithful warnings against the sins, snares, and dangers of the nation, nor ample and free declarations of people's present duty, as venerable Assemblies in former times issued forth, like faithful watchmen from their watch-tower. This is no unjust charge, seeing there was no Testimony given against settling upon the inclinations of the people in the Claim of Right; no Testimony against the retrograde Settlement; no just Testimony against Popery and Prelacy, though practised in and about the capital city of the nation; nor yet against these hirelings [the Episcopal Clergy], swarming like frogs through the nation, venting their Arminian doctrines and damnable tenets; no due Testimony against the Union; nor Testimony against the Conscience-debauching Oaths, nor Erastian Fasts first and last, and Thanksgivings; nor against the Tolerations, Associations, and Patronages, when complied with; nor against Anniversary-days, &c. And I know little Testimony can be expected against prophanation of the Lord's-Day, by riding and walking for diversion, or servile business, sporting, carrying and selling milk, trimming or shaving, all much practised on the Lord's-Day, even in and about Edinburgh; when Ministers, who rode on the Lord's-Day, with the post-boy blowing his horn before them, were not censured, Neh. xiii. 15,—22. See Ezek. 33d and 34th chapters.

3. Her unfaithfulness and gross defectiveness in doctrine appears, in neither at, nor since the Revolution, by any formal Act of Assembly, asserting and declaring Presbyterial church-government to be of

Divine right, founded on the Word of God, unto which the church has warrantably adhered, and faithfully testified by sufferings and otherwise; and that Prelacy was and is an antisciptural usurpation, and grievous encroachment upon the rights of Christ's house, depending only on the Civil Magistrate, as head of the church. Hence this church, in not asserting her proper right, after she had been so long deprived of the exercise of Presbytery, doth manifest her holding, to be by the same tenor with Prelacy in the former period, viz. Erastian supremacy.

4. Her practically denying the perpetual obligation of solemn Vows and Covenants, by sinfully slighting and neglecting the reviving and renovation of them; and many openly and above board denying their binding force, as above, seems to be another evidence of their unsoundness in doctrine.

5. Her unsoundness in doctrine appears, in their Act, condemning a book, entitled, *The Marrow of Modern Divinity*, collected out of some of the most famous authors for soundness and orthodoxy, since the Reformation, and recommended by some great lights, our Westminster Divines, as a very useful treatise; which, through the Lord's blessing, hath been, and yet is of great use, and truly helpful to many of the Lord's people, never heretofore assailed, except by Mr. Baxter, or some of his followers. Now, this church "discharged all Ministers from speaking, preaching, or writing in favours of the said book, and people from using it."—See Act of Assembly, May 20. 1720. That this Act condemns (I had almost said, murders) several precious gospel-truths, as was represented by the Twelve Brethren unto the Assembly, is demonstratively evident, especially from the last edition of that book, with notes, which clearly proves, that this church, in condemning and excommunicating this book, hath condemned a part of our received standards, and the received

doctrine of many orthodox Divines, in the churches abroad.

6. This church is chargeable with error in doctrine, as appears by the 8th of Assembly 1720, appointing all Ministers to teach free justification, refusing to mention the imputed righteousness of Christ (when urged by some to insert it) and to teach the necessity of holiness, in order to the obtaining everlasting happiness: (as formerly they taught, that sinners can, or must forsake sin, before they come to Christ, &c. †) as if the abjured Popish tenet of the merit of works were to be restored into practice again. How shall this happiness be obtained without the imputed righteousness of Christ? "who is made of God wisdom, righteousness, sanctification, and redemption to poor sinners," &c.—See the Representation of the Twelve Brethren, against this and other errors, page 19, 20. This Act seems to be a plain explanation of the former Act, condemning the Marrow; and seems to say, that it was upon some other ground than what was pretended, that such a book was anathematized, namely, because the very scope and substance of that book ran directly cross to their legal and Baxterian doctrines and principles; and they knew, if it should be allowed to pass without check, yea, without condemnation, hearers, by perusal of the same, should understand the inexpressible difference betwixt the pre-

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† Assembly 1717. Act 10. the Presbytery of Auchterarder had required of Mr. Craig satisfaction anent some articles of faith, whereof this was one, viz. "And further, that I believe, that it is not sound and orthodox to teach, that we must forsake sin, in order to our coming to Christ, and instating us in covenant with God:" The General Assembly did declare their abhorrence of the foresaid proposition, as unsound, and most detestable, as it stands, and was offered by the said Presbytery to be subscribed by Mr. Craig.

cious truths clearly handled, and sufficiently proven in that book, and the unaccountable Legalism taught for the most part in city and country by the condemners of the said book; and so have brought them (I mean the church) under a necessity, either to condemn their former and present doctrine (because that book more clearly distinguishes betwixt the legal and Gospel-covenant, than many tracts, yea, systems of divinity do) or condemn the book, as above; and therefore chuse the latter. One can scarce miss such an observation as this, upon reviewing these two foresaid Acts.

7. This church is chargeable with unfaithfulness in doctrine, not only by shewing so much teeth, spite, and prejudice against the Marrow, for scope and substance ‡, sound, because of the Prefacer, and

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‡ Although this book, called, *The Marrow*, &c. be mostly collected from the writings of some eminent Reformers, and recommended by several judicious Divines, and contains a number of great Gospel-truths, which every true Christian ought to be versant in—yet, at the same time, there are several paragraphs or particulars in it, that, notwithstanding of what the Marrow-men, and Mr. Boston, in his Notes, have said upon it, are so abstruse and ambiguous, that they will admit of different senses, and such as will scarcely either reconcile with our Standards, and judgment of our Scots-Reforming Divines, or even with the scope and design of the book itself—The Author's design seems to have been, to strike out the true path betwixt Legalists and Antinomians: And it has sometimes fallen out, that great, and even good men (be he what he would, his character is differently represented) has, in running a center-line betwixt two extremes, declined towards the one, and sometimes towards both, in vindicating truth; sometimes truth has been injured beyond intention.

A foot-note will not permit me to notice what is taken in this book; by some, to be exceptionable. I shall only, as a sample, notice the following few instances in page 143:—'The law of God is represented as a thief, and a cursed murderer of the Son of God.'—Now, though this be Luther's words, yet sure it is an unguarded expression, which the word of God no-where expresses, or bears countenance unto. Were we allowed to look upon our Mediator, Christ, in the character of a private person, the charge might be just, as he owed nothing unto the law, or justice of God; but this we must not do; we must still look on him as the Surety and true representative of all the elect. The law of God is every-where in

what is above-said, as would seem; but in suffering a gross erroneous book, intitled, *The Entail of the*

scripture represented as *holy, just and good*, like God himself; and so neither could nor would exact more of Christ than what was due from poor, lost, bankrupt, insolvent sinners, in whose room he stood Mediator, or what in their stead, he engaged to fulfil, pay and perform; so that God was glorified, his justice vindicated, *the law magnified and made honourable*, and the poor law-transgressor freed from its penalty and curse, and saved, *the just suffering for the unjust*, &c.—Page 130, it is said from the same Author, ‘That Christ has taken upon him the sins of all men;’ and afterwards—‘go, and tell every man without exception, that here is good news, Christ is dead for him,’ &c. which, although they be Luther’s and Dr. Preston’s words, in the terms they stand, they may be explained into the Arminian sense of universal redemption: neither does the explanation concerning what is called the *deed of gift and grant*, or that distinction of the words *Christ died for him*, and *Christ is dead for him*, altogether remove the doubt, or solve the point. ‘Christ’s death for you,’ says Mr. Durham, ‘is not the formal ground or warrant of your faith, nor yet of the offer of the gospel, but the Lord’s will, warranting you to believe, and calling for it from you,’ &c. We are not at first called to believe, that ‘Christ died for us; but we are called to believe in him that is offered to us in the gospel.’ So says Mr. Binning—‘I know no ground of faith, but our necessity, and the Lord’s promise and command to us,’ &c. To the same import the godly and orthodox Mr. Thomas Shepherd, when, in his *Sound Believer*, speaking on a general assent of faith, says, ‘That some run on another extreme; “that they know no ground or bottom for their faith,” but this proposition, that *Christ died for thee*,” and hence makes “redemption universal,” &c. See also Brown on the Romans, page 153, when treating on the new covenant—“There is not any condition or law to be performed on man’s part by himself; no: there is no more for him to do, but to know and believe, that Christ hath done all for him.” Now, in point of merit, this every way holds good: but then, Antinomians hold, that Christ has done all for them, in point of duty, as well as merit; that there is nothing for them to do, but to believe, that Christ died and did all for them, and to rejoice. Now, there is no distinction made here; but what we gather from other places in the succeeding pages of the book, we know not how this will be reconciled with our Standard; for although Christ, in point of merit, fulfilled all righteousness, yet Christ never undertook to repent or believe for his people; which though these be purchased and promised graces, which he, by his Spirit, works in the hearts of his people, yet these must be acted in their own persons, before they be justified, or entered into the covenant. Sure, it were better to abide by our Standards on the point wherein we are taught, concerning the new covenant—“That as a covenant of re-

Covenant of Grace, &c. written and published by  
Mr. Robert Naismith, Probationer, living near Ha-

' redemption, Christ, the Son of God, undertook and fulfilled the  
' condition, or meritorious cause of man's justification ; but, by en-  
' tering into a covenant of free grace or reconciliation with the  
' elect, through faith in himself, he freely pardoneth and offereth to  
' sinners a Mediator, and life and salvation by him, requiring faith  
' as the condition to interest them in him,' &c. To which the  
writings of our Reforming Divines, and Act and Testimony, seem  
to agree, though we are far from putting faith, or any other grace  
promised or purchased in the new covenant, in place of Christ's  
righteousness; yet, according to the tenor of the new covenant,  
wherever faith is mentioned in scripture, in this sense, there seems  
to be a conditionality in it, positively and negatively; it runs thus,  
" Believe in the Lord Jesus Christ, and thou shalt be saved; he  
" that believeth shall be saved, and he that believeth not shall never  
" see life, but the wrath of God abideth on him."

The last thing noticed is page 156. When describing saving  
faith, it is said, ' Be verily persuaded in your hearts, that Jesus  
' Christ is yours; and that you shall have life and salvation by  
' him; and that whatsoever he did for the redemption of mankind,  
' he did it for you, &c. Now,

1. This definition of faith, surely, is something different from the  
received doctrines on that head in our Standards. It seems here to  
lie principally in a persuasion of the mind; whereas it is described  
there as ' a receiving, resting, and relying on Christ.' Says Dr.  
Owen, ' The genuine acting of saving faith consists in the chusing,  
' embracing, and approbation of God's way of saving of sinners by  
' the mediation of Jesus Christ, relying thereon, renouncing all  
' other ways and means for salvation.' Hence, the above-mentioned  
Mr. Shepherd observes on this point, ' That Papists (and we may  
' say, with them our modern Independents,) place faith in a mere  
' assent to a Divine truth, which places it only in the understand-  
' ing; whereas it is also in the will, by a trusting to, and rolling over  
' on Christ. Others (saith he) run to another extreme, making  
' faith nothing else but a persuasion or assurance, that Christ died  
' for me in particular, or that he is mine,' &c.—*Sound Believer.*

2. It is not denied, that there is still some kind of assurance in  
faith; that is, the foundation standeth sure, whether the believer  
knows it at first or not, 2 Tim. ii. 19. but ' to be verily persuaded  
' that whatever Christ did for the redemption of mankind, he did  
' it for you, or that he is yours,' as here exprest, must include assu-  
rance of sense, if it includes any thing at all; and how this will re-  
concile with scripture, the experience of the saints, and our stand-  
ards, which expressly declare, that such assurance ' is not of the ef-  
' fence of saving faith; ' and more, it makes that to be the first act  
or step in saving faith, which our sound reforming Divines, makes  
the last. ' The first act of faith, as it unites to Christ (says Mr.

milton, to skreen itself under the wings of their protection, being recommended by Mr. Thomas Lining, and Mr. William Hamilton, Members of the Synod of Glasgow, publicly (and by others more privately since it came abroad): I say, her unfaithfulness appears, in tolerating that man (and his

Shepherd) 'is not assurance, that he is mine; but a coming to him with assurance,' &c.—“Come unto the waters,” &c. Mr. Durham well observes, that every believer dare not appropriate Christ unto himself; he may grow up to assurance—‘But to believe that Christ is mine, and that he died for me is not the first and direct call of saving faith’—*Sermon on the 53d of Isaiah*. So says Mr. Binning, on Rom. viii. 1. ‘But that every man is bound to persuade himself at the first, that God hath loved him, and Christ redeemed him, is the hope of the hypocrite; like a spider’s web, when leaned unto, shall not stand.’ Pious Mr. Gray, who spoke from experience, tells us, ‘That there may be direct acts of faith without assurance—When a Christian closes with the offers of the gospel for salvation, and embraces Christ in them,’ &c. And so godly Mr. Rutherford, who spoke what he felt in his Letters, says, ‘It is one thing to rely, lean, and rest upon Christ, &c. another thing to believe Christ died for me: the first is faith, the second is is a fruit of faith.’ And elsewhere in his Sermons he says, ‘To believe that God is my Lord, who from eternity did chuse me, and of intention sent Christ to die for me, is not essential to saving faith—They believe, but in the dark; they stay on Jehovah, and yet see no light,’ Isa. l. 10. The testimonies of Messrs. Gillespie, Blair, and Guthrie, might be added; but I shall only observe, that the experiences of the saints in all ages of the world, confirm this truth; scripture examples need not be produced, they are so obvious to any who peruse their Bibles, and unto which the most part of God’s own children, in their spiritual exercises, bear witness; nay, several of them positively declare, that they had been a number of years in Christ by faith, before they attained unto any comfortable assurance of their interest in him; nay, some have advanced unto heaven’s threshold (so to speak) wrestling through the dark avenues of doubts and fears, and yet have anchored safe within the vail at last: which were surely impossible, were such kinds of assurance, as above expressed, the essence of every act of true and saving faith.

N. B. Let no person think, that what I have above noted, proceeds from the least design to limit the scripture-doctrines of free grace; or disparage the writings of our first Reformers. No; these I highly esteem and revere: But from a respect to our Standard-doctrine, and the salvation of souls, wherein God’s glory is so much concerned, that they may guard against false paths, and an ungrounded presumptive persuasion of their salvation by faith, while utterly destitute of true conviction, compunction, and self-abasement for sin, which, alas! is the case with many of the professors of this secure generation.

vouchers) to preach and print his gross and dangerous Arminian errors, whereby the covenant of grace, in its freedom and stability, is evidently struck at, by his making all the promises of the covenant conditional, and the condition prestable by man, converting the covenant of grace into a covenant of works; affirming the covenant of grace is so entailed upon believers seed, that if parents act their part, and discharge their duty, it will infallibly take effect: That the reason why the children of godly parents are sometimes graceless, is, that parents do not understand, or believe the Entail of the Covenant, are not diligent in the use of the means, nor have a tender regard to the duties of the covenant, marrying unbelieving wives, or match their children to such: That nothing but presumptuous sin, and this continued in, can nullify his entail, or the bond of the covenant. He makes all depend upon man's doing; he makes the covenant of grace a mutable covenant, and so neither sure nor well-ordered in all things: He establishes a connection betwixt moral seriousness (man's performances) and saving grace: He makes the decree and purpose of God concerning election, to hang upon parents negligence, or diligence in behalf of their children, and right or wrong disposing of them in marriage, and continued presumptuous sin; perverting that scripture, Rom. ix. 11. "For the children being not yet born, neither having done any good or evil," &c. v. 13. "Jacob have I loved, and Esau have I hated.—Whom he loves, he loves unto the end," John xiii. 1. and xvii. 12. Rom. viii. 39. &c. I shall throw in here a few sentences out of the great and godly Rutherford's Treatise upon the Covenant of Grace, printed 1655, pages 215 and 216; which seem to throw this infamous author upon his back, and his performance into the flames.

"The covenant of grace," says Rutherford, "is eternal, in regard in it there is promised actual grace, and continual influences of grace from the

" Head, Christ, the High Priest, to keep the confederates in obedience and perseverance to the end.  
 " —Christ-man binds and undertakes, as Head-covenanter and Surety for all the under-confederates, and for sinners in the covenant of grace.—  
 " It stands most by promises.—This covenant gets the name of a promise, or the promise, Acts ii. 39. Rom. viii. 9. compared with Acts iii. 25. Gen. xii. 3.—(2.) The second and principal property of the covenant (of grace) is the graciousness and freedom thereof; therefore it is without hire or price, and every article and lath of it is grace. (1.) The whole gospel is the word of grace, Acts xx. 32. Col. i. 6. (2.) The bargain, a paction of grace, and new covenant, Heb. viii. 8. (3.) The condition of the covenant, to believe, is a gift of free grace, Philip. i. 29. The mercies bestowed and promised are all of free grace; 'for we are justified by his grace,' Rom. iii. 24. freely, 'and are saved and called with an holy calling, not according to our works, but according to his own purpose and grace,' 2 Tim. i. 9. 'For by grace (saith Paul) are ye saved, through faith, and that not of yourselves, it is the gift of God,' Eph. ii. 8. And the new creation is framed in us of grace. 'But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,' Eph. ii. 4, 5. And the new heart promised, Ezek. xxxvi. 26. is given upon this account, v. 32. 'Not for your sakes do I this, saith the Lord, be it known unto you: Be ye ashamed and confounded for your own ways, O house of Israel.' We have remission of sins freely of his grace, Eph. i. 7. 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,' Col. i. 14. Perseverance is promised of free grace, Jer. xxxi. and xxxv. Jer. xxxii. 39, 40. and Isa. liv. 10. 'As life eternal is the gift of God through

" Jesus Christ our Lord,' Rom. vi. 23. And every  
 " influence of grace is of free grace, Philip. i. 13.  
 " John xv. 5. And Christ the surety of the cove-  
 " nant of free grace and love is given, John iii. 16.  
 " to taste of death for every man,' Heb. ii. 9."

Mr. Hugh Binning, in his Miscellany Sermons, particularly Sermon 14. *pa. mihi* 221. where speaking on the covenant of grace, says, " Truly if we  
 " would not disjoin and dismember the truths of  
 " God, but take all entirely as one great design of  
 " love and mercy revealed to sinners, and so conjoin  
 " the promises of the covenant into one bundle, we  
 " would certainly find that it hath the voice of Ja-  
 " cob, though it seem to have the hand of Esau.  
 " We find an absolute, most free and inconditiona-  
 " ted sense, when there is a conditional strain and  
 " shadow of words in some places: The truth is  
 " (N. B.) the turning souls from ungodliness, is not  
 " properly a condition exacted from us, as a promise  
 " to be performed in us, and the chiefest part of  
 " Christ's redemption. And though some abuse the  
 " grace of God, and turn it into wantonness and li-  
 " berty; yet certainly this doctrine, that makes the  
 " greatest part of the glad-news of the gospel, to be  
 " the redemption from sin, and the pouring out of  
 " the Spirit, is the greatest persuasive to a godly  
 " conversation, and the most deadly enemy to all  
 " ungodliness."

What is here adduced, is sufficient to nullify the whole of that poor man's performance: Yet I can't end this head, until I make a remark on Mr. Linning's conduct: 'Tis this, I'm apt to think, if any would have said forty-five years ago to Mr. Linning, that the time would come in which he should write a commendatory epistle to a book, the scope and drift of which should be to invert and ruin the very gospel-covenant; his answer would have been Hazael's, *Am I a dog, to do such a thing?* Yet he hath miserably snapped upon Hazael for a pattern. Whether to impute it to crazedness, or the genuine

fruit of defection, or both, I know not: But this I know, it will cause his memory to stink and rot, when he is dead and rotten.

But, to conclude this point, I cannot help thinking, the church, in suffering such a book, so stuffed with errors (which deserves to be burnt by public authority) to flee up and down poisoning people, without either discouraging the author, by inflicting a just censure upon him for the same, or condemning his book and its patrons, shews not only a strange partiality, but unsoundness in the covenant of grace; which confirms the foresaid remark about condemning the Marrow, and does not a little pave a road, for opening a door of antiscriptural charity and lenity, in favours of Arian Simson.

8. This church may be charged with unfaithfulness in doctrine, by her making a formal concert, or mutual paction, Anno 1712, Act Assen. 16 and 17. binding up one another from preaching against, and applying their doctrine to the sins, corruptions, or rather scandals of the times; particularly in the matter of the abjuration-oath, by which bargain, prior to the foresaid oath, the Non-jurants became bound to observe mutual forbearance, and nowise declare the swearing the said oath to be a ground of separation: Yea, charged to abstain from all divisive courses, upon occasion of different sentiments and practices about the said oath; strengthen one another's hands, and study to keep the people in due subjection to their own pastors, in Assembly 1713, Act 6. Yea, bound authoritatively to join in communion with Jurant Ministers in all gospel-ordinances, even in the sacrament of the Lord's supper, without any previous satisfaction for the foresaid scandal, viz. their taking the Abjuration-oath, in the 8th Act of Assembly 1714, which is further ratified in Assembly 1715, Act 6. By which acts and mutual compacts, it is evident, Ministers were not only bound up from applying their doctrines to the evils of the times, but to a sinful censurable unfaithful-

ness and silence, and to an ambiguous speaking about that public scandal, though clearly proven to be so, in several prints, by Non-jurants, Ministers, &c. Sure this cannot be an *abstaining from every appearance of evil*, when Ministers, by their own consent, are chained up from declaring against evil, and tied down “to strengthen the hands of evil-doers, that hold the truth in unrighteousness, even although the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth that way,” Rom. i. 18. and expressly condemned by the standing discipline of the church in reforming times, Assembly 1596, March 26. Sess. 7. revived by the Assembly at Glasgow 1638; Sess. 23, and 24. December 17. Article 18. Cap. 9. Corruptions in office. See Assembly 1646. Sess. 10. Remedies. Article 13. revived with several additions, Assembly 1648. Sess. 26. Which Acts being warranted by, and founded upon the holy word, do depose not only all Jurants, but such as are unfaithful in applying their doctrine to the sins of the time: And if those who came under such sinful limitations and restrictions be excluded from like censure, I’m beguiled.

9. This church fore said is chargeable with error in doctrine and discipline too, in not faithfully and zealously maintaining the great fundamental points of our true and holy religion, against Professor Simson’s gross, blasphemous Arian, Socinian, and Arminian tenets, uttered and taught by him; who, altho’ they found it proven by sufficient habile witnesses, that, in teaching his students, “he had denied the necessary existence of our Lord Jesus Christ.” (2.) Taught, “That the necessary existence of our Lord Jesus Christ was a thing we know not.” (3.) Taught, “That the term *necessary existence* was impertinent, not to be used in talking of the Trinity.” (4.) That in teaching, he gave it as his own opinion, “That the Three Persons in the Trinity are not to be said, to be either numerically

“ or specifically one in substance, or essence,” &c. And though the Assembly, in their 9th Act, 1729, did declare, that these things taught by Professor Simson, “ are subversive of the blessed truths contained in the holy scriptures, laid down in our Confession of Faith and Catechisms, &c. Yet did shamefully dismiss his process, after it had been three years before them, without inflicting any adequate censure upon him: For their suspending him from the office of teacher, and letting him enjoy the benefice, cannot justly be termed an adequate censure.

Furthermore, although the Assembly did find professor Simson guilty of teaching the following damnable positions, Anno 1717, viz.

ARTICLE I. Proposition 1. *That by the light of nature, and works of creation and providence, including tradition, God hath given an obscure objective revelation unto all men of his being reconcileable to sinners.* Proven by six witnesses.

Prop. 2. *And that the Heathen may know there is a remedy for sin provided, which may be called an implicit or obscure revelation of the gospel.* Proven by five witnesses.

Prop. 3. *That it is probable none are excluded from the benefit of the remedy for sin, provided by God, and published twice to the world, except those, who, by their actual sin, exclude themselves, and slight or reject either the clearer light of the gospel, revealed to the church; or that obscure discovery and offer of grace made to all without the church.* Proven by six witnesses.

Prop. 4. *That if the Heathen, in the use of the means they have, would seek the knowledge of the way of reconciliation, God would discover it unto them,* Proven by six witnesses.

ART. II. *That there are means appointed of God for obtaining saving grace; which means, when diligently used with seriousness, sincerity, and faith of being heard, God hath promised to bless with success; and that the going about these means in the foresaid manner, is not*

*above the reach of our natural ability and power.*  
Proven by seven witnesses.

ART. III. *That ratio, ut sumitur pro evidenti-  
bus propositionibus naturaliter revelatis, est princi-  
pium seu fundamentum theologiæ: And that nothing  
is to be admitted in religion, but what is agreeable to  
reason, and determined by reason to be so.* Proven by  
several witnesses.

ART. IV. Prop. 1. *That it is inconsistent with  
the justice and goodness of God, to create a soul without  
original righteousness, or dispositions to good.* Proven  
by four witnesses.

Prop. 2. *And the souls of infants since the fall, as  
they come from the hands of their Creator, are as pure  
and holy, as the souls of infants would have been created,  
supposing man had not fallen.* Proven by six wit-  
nesses.

Prop. 3. *And that they are created as pure and ho-  
ly as Adam was created, except as to these qualifications  
and habits which he received, as being created in an  
adult state.* Proven by two witnesses.

ART. V. Prop. 1. *That there was not a proper  
covenant made with Adam, for himself and his posterity.*  
Proven by six witnesses.

Prop. 2. *That Adam was not a federal head to his  
posterity.* Proven by five witnesses.

Prop. 3. *And that, if Adam was made a federal  
head, it must be by a Divine command, which is not  
found in the Bible.* Proven by three witnesses.

ART. VI. Prop. 1. *That it is more than probable,  
that all baptized infants, dying in infancy, are saved.*  
Proven by seven witnesses.

Prop. 2. *And that it is manifest, if God should deny  
his grace to all, or any of the children of infidels, he  
would deal more severely with them, than he did with  
fallen angels.* Proven by two witnesses.

ART. VII. *That, were it not for the prospect of  
happiness, we could not, and therefore would not serve  
God.* Found proven by several witnesses.

ART. VIII. *That there will be no sinning in hell, after the last judgment.* Proven by seven witnesses.

ART. IX. *That as to all or several of the above opinions or hypotheses, he was wont to refer his scholars to his writings against Mr. Webster.* Proven by six witnesses.

And at that time foresaid, viz. An. 1717, when this mystery of iniquity was on foot, I say, the Assembly made some superficial healing, or rather covering of that gangrene by some sham admonition and direction to abstain from such ways of teaching for the future: Which lenity (nay, rather base and loathsome unfaithfulness) in the church, emboldened that cockatrice to hatch and spue forth these venomous vapours, or positions, of late again (contrary to his own engagements, and the Act of Assembly directing and requiring a forbearance of these notions) which were sufficiently proven by a great plurality of habile witnesses above-cited, before a Committee entrusted with that business, Annis 1727 and 1728. Now, in regard Simson has vented and taught that vile stuff, I mean, these Arminian, Socinian and Pelagian *errors de nova*, and the same proven, as above-recorded; this becomes a second or additional libel: Which, notwithstanding that it contains all these fore-mentioned gross and erroneous positions, this church has entirely dropped, as unworthy their consideration, or condemnation. These things, together with patronizing and extenuating the crimes, and conniving with that wicked man in his damnable errors, seem to bring this church in, as guilty of crucifying truth, and releasing Barabbas; especially, seeing these errors afore said were found contrary to, and destructive of the very fundamentals of faith and religion, and inconsistent with salvation; and hence cannot be said to be either faithful or sound in the matter of doctrine.

10. Though some have risen up of late, viz. Mr. John Glas, &c. who stand not to attack our Covenants, unhinge all order and government in the

church, pull up the hedges, let in all errors in doctrine, corruption in worship, &c. all under high pretensions to spirituality: See the Review, page 82. hath renounced Presbytery, name and thing; denied the lawfulness of National Covenants under the New-Testament dispensation, to the rubbing of infamy and contempt, in the most ignominious way imaginable, upon our valiant, zealous and worthy Reformers; set up boldly for tolerations unlimited, and liberty of conscience; espoused the non-subscribing principles, refusing Presbytery to have any Divine foundation, and declare themselves in favours of abjured independency, or something like it, to the utter subversion of our attained Reformation: Yet neither hitherto, by Synods or Assemblies, hath any just testimony been given against the redintegrating of such long-ago condemned errors, and doing any thing effectually towards the reviving these precious truths, so long lying under the rubbish of contempt and scorn (the utter obliteration of which, such new lights study) by asserting the Divine right of Presbytery in public and ample form, &c. And by renovation of these sacred Covenants, so violently struck at by these fore said, and other avowed and more secret enemies of the same; yea, when a faint motion of giving adherence to the National Covenant, exclusive of the Solemn League, was by some, in Angus and Mearns, made, it was crushed in the very bud. And although Mr. John Glas, the ring-leader, be deposed, yet that sentence does not hinder him from teaching, preaching, administering sacraments, and seducing others publicly.

11. As further proofs of her heterodoxy when professor Campbell was before the General Assembly, 1736, for venting gross errors in his writing, namely, "That man by his natural powers, without  
 " divine revelation, cannot find out the being of a  
 " God—That the law of nature is sufficient to guide  
 " rational minds to happiness—That self-love, interest, or pleasure, is the sole principal and mo-

“tive of all virtuous and religious actions—That  
 “Christ’s Disciples had no notion of his Divinity  
 “before his resurrection, &c.—That betwixt his  
 “death and resurrection they looked on him as an  
 “impostor,” &c. He was rather encouraged (with  
 only a few recommendations) than censured for such  
 heretical opinions. And thus Mr. Wishart was  
 tasked with venting errors, in his printed Sermons,  
 concerning the power and office of Magistrates, in  
 matters of religion—Anent future punishments and  
 rewards—Excessive charity to Heathens, &c. was  
 on his own explication of these errors afforded which  
 emboldned him, *impune*, to recommend Dr. Which-  
 cote’s erroneous Sermons. Again, when Professor  
 Leechman’s Sermon on prayer came on the carpet,  
 wherein he presented God as the object of prayer,  
 merely as our Creator, without any relation to  
 Christ as Mediator; never mentioned the influences  
 of the Holy Spirit, only recommending his hearers  
 for an acceptance with God, to have an assured  
 confidence in the goodness and mercy of their  
 Creator, &c. This was brought before the Assem-  
 bly 1744. This Sermon though Christless enough  
 was much extolled by some, and the Author dis-  
 missed from the bar, rather with applause than any  
 condemnation, upon a feigned declaration of his  
 own forming, to serve a turn.

And what came of Mr. Meek’s affair in Cambus-  
 lang, when processed before the Presbytery of Ha-  
 milton, which afterwards came before the Assembly  
 1775; wherein it was made evident, that, in public  
 preaching and teaching, he had maintained, “That  
 “sincerity is the ground of our acceptance with  
 “God—That all have a right to the sacrament,  
 “however enormous their crimes have been, if  
 “they resolve to do better—That sinners can make  
 “some compensation for their enormities, and that  
 “they have the merit of Christ to co-operate with  
 “their sincere endeavours—That when faith goes  
 “beyond reason, it is credulity,” &c.—The pro-

cess was wholly dismissed by the Assembly, on pretence of not being regularly brought forward, and not the least notice taken of these infamous positions. From all which, it further appears, that this church is no less unfaithful and unsound in doctrine, then obstinate in her refusals to be reformed in the same, as these and other instances make evident, seeing he was again reponed by the General Assembly 1739. This gave rise to that Sectary called Glasites.

*Object.* This church has a standard of doctrine without error, viz. the Westminster Confession of Faith, which they own as the confession of their faith, and both subscribe it, and preach the doctrine therein-contained, and so cannot be unsound in their doctrine.

*Ans.* Many in this national church do affirm, That both the church of England, and the Independents have standards of doctrine without error; Are they not therefore to be dissented from? And though many of the church of England's communion be grossly Arminian, and otherwise Heterodox; yet many of this church, I say, stand not to maintain, That no such thing is asserted in their standard of doctrine; and so judge that that church cannot be justly charged with these tenets, more than this church will allow Arminianism, Socinianism and Arianism, to be looked upon as her doctrine, though 'tis notour that she hath them in her communion, who are maintainers and favourers of these tenets. Furthermore, I still look upon our Covenants, as the Confession of our Faith, as well as the Westminster Confession: and if this church abstract the Confession of Faith from the Covenants, I don't see what difference in point of doctrine, there is between her and Independents, or even the Bishops of England, upon supposition that the foresaid affirmation holds good. But abstract from this, can this church assign the chapter or section of the Westminster Confession, wherein one will find the doctrine of Association with Malignants, Prelatists, Papists, or any other

known enemies of truth and godliness, asserted? I suppose not. That this is her doctrine, appears from time to time, in praying and praising for such confederacies, supporting to their power the persons engaged in them, and teaching people so to do. Add to this their pleading the lawfulness of the same, in their public prints and otherwise: sure I am, this was neither in doctrine nor practice held by the church of Scotland in forementioned purer times. And albeit it were granted, that the standard of her doctrine is without error; if it can be proven, that this church walks contrary to this standard (as seems plain from the preceeding accounts) it will not make much for her purpose: only it says, she knows her Lord's will, but endeavours not to do it.

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## REASON XI.

Presbyterian Dissenters cannot join with this Revolution-Church, because she is unsound, or is guilty of temporizing and men-pleasing in her public worship.

**T**HIS may be thought somewhat strange, that a church called Presbyterian should be charged with, and dissented from, on account of her unsoundness in worship, though I know none to blame for it but herself: it seems reasonable then that some documents of the charge be produced; I shall therefore begin with one, which is both an additional answer to the former objection, and an introduction to the following proofs; such as,

1. Though all confederacies and associations with malignants, and known enemies to the cause of God, be sinful and unlawful, as being contrary to God's express word and our Covenants (See famous Gillespie and Binning against Associations. See also the Declaration of the General Assembly, July 1648,

Sess. 21.) yet this church, both in their King William's, Queen Anne's, and King George's reigns, in imitation and prosecution of their brethrens practice in the bloody period, hath joined in, complied with, defends, and pleads for the lawfulness of associations, entered into with Popish, Prelatical and malignant enemies to true religion and Reformation, this land hath been, and is guilty of to this day, and prays for their success and prosperity, though severely threatened and condemned in the word; and not only faithfully declared and witnessed against by both learned and godly Ministers, and others of the Lord's people, but remarkably punished of the Lord, 2 Chron. xix. 2. with xviii. 3. Isa. viii. 6—16.

2. This church hath embraced, and complied with a set form of words, to be expressed in public prayers, under Erastian penalties, appointed in the Act of Toleration, by the Erastian powers in Parliament, for the Supreme Authority; which compliance with this prescription, infers an interpretative subjection to Prelacy, and homologation of the civil places and power of Antichristian Bishops, sitting as constant Members of the British Parliament, issuing forth that and such like mandates; yea, infers a taking instructions and limitations in the ministerial function, and matter of divine worship, from another head than Christ; and so a yielding to the civil powers a directive power in the matter of divine worship, which is no small degree of Erastian usurpation in things sacred, contrary to God's word, to Presbyterian principles, to our solemn Covenants, and to the practice and doctrine of our reforming ancestors, and of the church of Scotland in purer and better times. Furthermore, to pray according to the prescribed form, for the present Government and Governors, all sworn defenders, maintainers, and avowed professors of abjured Prelacy; and to censure and depose Ministers for non-observance of that form, imply a plain contradiction to Presbyterian principles, an obsequious subjection to Erastianism, disa-

greeable to the word, and directly repugnant to that petition in our Lord's Prayer, *Thy kingdom come.* Yea, what seems to border upon blasphemy, to invoke the Lord to bless what he in his word condemns, and what all are by our Covenants National and Solemn League, sworn against, viz. a Prelatic constitution, either in church or state, all very gross corruptions in the worship, condemned by Acts of Assembly 1639. Sess. 23. 1641. Sess. 14.

3. This church seems unsound in her worship, as from her taking of God's name so often in vain, by frequent swearing, and repeating the sinful illimited oaths to, and imposed with penalties by the Eraslian powers; such as the oaths of Allegiance, Assurance, and Abjuration in their several editions, the evil whereof is hinted above: So from her bearing no just (it might be irritating to say, no sort of) testimony against the imposing of state-oaths, so flatly repugnant to Presbyterian principles and solemn engagements; and the superstitious (I had almost said idolatrous) manner of swearing some of them, especially when administrate in the Exchequer and Custom-houses, by laying their hand on the Bible, and kissing thereof; which idolatrous custom is clearly and solidly refuted in a late pamphlet, called the *New Mode of Swearing*, &c. printed 1719.

4. This present church, instead of bearing faithful testimony against the encroachments made by the civil powers upon the royalties of Christ (which our reforming forefathers faithfully contended for) have made a surrender of what power she had (and, as would seem, officiously and unsought) for appointing diets and causes of fasts and thanksgivings, when she not only will not, or cannot appoint and keep these; but sharply quarrel and censure such as dare not defile their consciences, by observing the fasts and thanksgivings which come from the Bishops, &c. on the Romish and English holidays, dated from the English-Popish Kalendar, lest they should thereby symbolize with Rome and England, as the bulk of

this church doth, by such observances. That this church has made the foresaid surrender, seems plain, (1.) From her daily practice, and the 7th Act of Assembly 1710, where "all Ministers and Members are appointed religiously to observe all fasts and thanksgivings, whether appointed by the Church or the supreme Magistrate,—and the respective Judicatories are appointed to take particular notice of the due observance of this." It is true, they add these two words (*just and necessary causes*.) but it is as true, their constant practice of observing all diets and causes, framed and authorised by the civil powers, together with Bishops, may be constructed to be a just explanation on these words, that all coming from that Court are thought just and necessary. (2.) The Assembly 1722, Act 4. order their Synods likewise to record their diligence therein, that all transgressors of the foresaid Act may be brought to the Assembly to be judged. (3.) The Assembly 1723, Act 5. expressly enjoin all Synods, at their reviewing Presbtery-books, and at their privy censures, to take particular notice, if all fasts and thanksgivings have been observed by all the said Presbyteries, and the several Ministers therein, according to the 7th Act of Assembly, 1710. (4.) The Assembly 1726, Act 5. though condescending on some causes superficial enough, yet would not nominate the day for observing the same; but appointed the said causes to be kept on such a day, as the King and his Bishops should appoint; and enjoined all Presbyteries to take care, that the said fast be duly observed upon the day appointed by the King. (5.) This seems further evident from the Synod of Fife's procedure with Mr. James Hog, who could not observe such days of thanksgivings, &c. appointed by the King, &c. lest he should thereby be guilty of countenancing the church of England, in her symbolizing with the idolatrous church of Rome, in the observation of holidays, and thereby contribute to the hardening of the said

church of England in her superstitions, instead of endeavouring her reformation, as the observers of such days did, for which the Synod censured him, and recorded it; yea, when he gave in a protestation, as was his duty, against the observation of such holidays, coming from such a fountain, asserting the church's power, to whom it chiefly belonged, to appoint such days of thanksgivings or fastings, they would neither receive nor record it.

The church of Scotland appointed and observed many causes of fasts and thanksgivings, betwixt 1638, and 1649, but I cannot find any one of them appointed by the civil government, as may be seen in a Collection of these Causes, printed 1728; and without doubt, it would have been thought very strange, in those times of reformation, for the church of Scotland to have enjoyed an Assembly every year, and yet for twenty years not to have enjoined a national fast (as is the very case of this Revolution-church) considering the manifold sins, the land has been lying under ~~at~~ that time (and what new guilt we are daily contracting) such as the solemn and avowed breaking down, ruining, and razing our glorious work of Reformation, and burning our Covenants with God; the burying them in silence, except by preaching, writing and speaking against them; the persecuting and shedding the precious and innocent blood of the Lord's people, for their adhering to our Covenanted work of Reformation; the swearing oaths, and subscribing bonds, contradictory to, and inconsistent with these Covenants; and, as if once swearing were not provocation enough, Magistrates and Counsellors in Boroughs, and elsewhere, must repeat that profanation of the Lord's name every year, by such conscience-debauching qualifications; the establishing a toleration (almost boundless) of all errors, heresies and superstitions, by proclaiming a liberty to carry on national defection from the Reformation once happily attained to; errors taught and maintained,

which strike at the very foundation of our Christian religion, whereby the bulk of this church is dreadfully corrupted; the gospel-liberty of the Lord's people, to make choice of their own pastors, is trampled on by Popish Patronages; the Lord's Day, openly and dreadfully profaned, by driving of cattle and carriages, running prohibited goods, reading advertisements and newspapers, blowing post-horns and French-horns before circuits, bleaching and whitening of cloth, &c. the hainous sin of oppression, covered with the specious pretext of improvement, whereby poor people are squeezed, and redacted to most pinching straits, through gentlemens racking their rents, demanding entries, and depopulating many corners, if not whole parishes, replenishing the same with cattle, &c. as if the Lord had given the earth to black stots, and not to the sons of men; which desolating practices, among other things, sadly portends Scotland's desolation. I own, at the first Assembly after the Revolution, the church made an act for a national fast, wherein a particular enumeration of some of the chief steps of defections the land was guilty of, in the former period, viz. the Declaration against the Covenants, the Test, and more such causes of the Lord's wrath and indignation were insert. I own also, that the draught was read in open Assembly, and satisfying to many; yet at the same time, it had not that relish with the chief managers, who were but temporary Presbyterians, nor with the King's Commissioner, who required, that the passing that act might be delayed for that session; and, in the mean while, sought up the bill or paper of causes, that he might review it, before any further progress was made; which was accordingly given him; and, before it was returned unto the Assembly again, all these particular crying sins of the late times were dashed out; and never one had the confidence to challenge this usurpation, lest thereby they should break squares with the Court and politicians of the time. After the paper

was restored and read again, with these alterations or vitiations, it was pass'd into an act very quickly, lam'd and mank'd as it was; for Court-parasites did not incline it should be further reasoned on. If this was the way to have the land brought to a humbling sense of their hainous sins, or the Lord's anger turned away, that was and is burning like a flame round about, upon the account of these and other such provocations, I have done with it.

Yet furthermore 'tis truly observable in all causes of fasting, drawn up by this church since the Revolution, the Covenants are but three times mentioned, and that very superficially; Yea, there has been an industrious hiding and covering many of the main and chief causes of the Lord's anger, gone forth against these lands; (by covering whereof never one did, nor shall any prosper) such as the legal establishment of abjured Prelacy in England and Ireland, and the indulgence thereof in Scotland; the tolerating of Popery and mass-houses in many places of the kingdom; particularly one in the Cannongate of Edinburgh, and that under the protection of the present authority, and many more things never enumerate; such as the sinfulness of the Act Rescissory, the hainous guilt of embracing indulgences, with the restrictions and limitations on the Ministry, and sinful bonds on Ministers, addressing for, and accepting of that horrid boundless Toleration, flowing from York's blasphemous supremacy; many particular perjuries and breaches of solemn Covenants; the sin of intelligencers and informers against honest people, when persecuted for righteousness, assisting enemies, by riding with them, &c. abstract from the conscience-debauching Oaths, sinful Declarations, and self-contradictory Test. I say, if all these, together with damnable Quakerism (allowed to enjoy their meetings peaceably, and in many places by warrant, and under the protection of civil government) and the pestilential leaven of Deism, spreading in a strange manner among the young gentry,

ridiculing and flouting at all revealed religion, Arianism, Scepticism and Libertinism, now called, the Liberty of Free-thinking, rejecting our Confession of Faith, as an human composition, &c. all spreading in a strange manner through these lands: If all these, with many other crying abominations committed of old and of late, and yet continued in, do not cry loudly for fasting and humiliation in a national way, I know not what can call for it.

5. This church, by her antiscriptural way of praying for a Prelatic King and Parliament, so and so-circumstantiate, doth evince no small part of her unsoundness in worship; for, in these prayers, the bulk of Ministers neither pray, that the Lord would open their rulers eyes, that they might see the evil of their ways, in making and maintaining laws of iniquity, tolerating and countenancing profanity and impiety; and that the Lord would purge their hearts, and take a gracious dealing with them, so as to make them hate the whore of Popery and Prelacy, and burn her flesh, and take their power, which they have long employed for her preservation, and employ it for her destruction; and would put in their hearts to restore, establish and promote our glorious work of Reformation in Britain and Ireland, and make them true nursing fathers, &c. unto this church, and bring their glory unto her, as they are bound to do by the word and Covenant-engagements. Nor, notwithstanding of all the perjury, oppression, persecution, bloodshed, wickedness, profanity and lewd practices, that throne of Britain has been guilty of, in former and latter times, are any of these things to be found in all their causes of fasts, remonstrances, addresses, and petitions since the Revolution. Hence on the one hand, as it is no wonder though the Lord make these Erastian powers yet more and more a scourge to us in these lands, by making further and further encroachments upon both sacred and civil liberties and privileges; considering this fore-mentioned and like unfaithfulness

towards both God and man; so, on the other hand, it is not to be imputed to any capricious humour, or whimsical fancy, that Presbyterian Dissenters refuse the communion of this Revolution-church, on account of her unsoundness in worship, when they have so many convincing proofs of the same. And let me add to all these, that this church denied, by a solemn vote in Assembly 1706, that breach of Covenant should be put into the causes of a national fast, a few (some say five) Members only protesting against the same: And I appeal to all the causes of fasts made since, if ever this church has broken such an act, or contradicted such a vote, in their posterior practice.

*Object.* The civil powers under the Old-Testament œconomy, appointed fasts, &c. instance Jehoshaphat and others; and why not under the New-Testament?

*Ans.* I find (1.) a fast proclaimed by that wicked woman Jezebel, 1 Kings xxi. 9, 12. as an engine for murdering Naboth. If any plead this for a precedent, they may approve of the deed done. (2.) A fast proclaimed by Jehoshaphat, 2 Chron. xx. 3. But if that instance be duly considered in its full extent, it will appear that more is laid upon it than it can bear: In regard, 1<sup>st</sup>. The occasion was extraordinary, viz. the surprising inroad of a fierce, huge, and formidable enemy; in which, or the like events, it seems plain from the word, and our Confession of Faith, that it is the bound duty of lawful and rightly constituted Magistrates (as that reforming King [Jehoshaphat] was; which yet is not our case, either as to time or persons) to require their respective subjects to fasting, &c. 2<sup>dly</sup>, That instance of Jehoshaphat proves more than the most bold, resolute pleaders for, and defenders of Erastianism pretend to, and so proves nought, because Jehoshaphat stood in the congregation of Judah and Jerusalem, in the House of the Lord, and prayed solemnly in their name, as appeareth from the context. Hence such

as adduce this for a constant precedent, must also count it lawful for magistrates (even such as the objection imports, who are sworn to support, maintain, and defend Prelacy, in opposition to true Presbytery and Covenanted principles) to stand up in the congregations, and be the mouth of the people in prayer, which is the chief of the solemn work on such occasions. 3dly, It is evident that this power of appointing fasts, &c. properly belonged to the office-bearers of the church under the Old Testament, from Joel i. 13, 14. where the setting apart time for fasting, calling a solemn assembly and gathering the rulers, usually then called elders, with whatsoever else belonged to these solemnities, was intrusted to, and required of the priests: As also, from Joel ii. 15. where the priests are required to blow the trumpets, and authoritatively call the people of all ranks and sizes to that exercise, as we have it exemplified, Ezra viii. 20.

And it as properly belongs to ecclesiastic officers (being Christ's, walking according to his commission, teaching all things that he commanded them) under the New Testament, it being manifestly imported in the power of the keys, Matth. xvi. 19. and xviii. 18. John xx. 23. That there were solemn and social fastings in the Apostolical times, when they had no Christian magistrates, is plain from Acts xiii. 1, 2, 3, 4. and xii. 5. and the things themselves speak, in regard the nature, causes, and whatever belongs to worship, especially in the solemnities thereof, being the concern of overseers, and chiefly such as labour in the word and doctrine, fall natively and properly under their inspection. Hence the allowing civil magistrates a power (though Prelatic) for ordinary, to appoint diets and causes of fasts and thanksgivings, must be, from just and native consequence, a plain giving unto such nominal magistrates, a part of the power of the keys, contrary to the word of God, our Confession of Faith, Chap. xxiii. Sect. 3. and the Engagement to Duties, contained in our Cove-

nants; where all are bound to defend and maintain the kirk of Scotland, in all her liberties and privileges (then attained, viz. 1648) against all who shall oppose or undermine the same, or encroach thereupon, under any pretext whatsoever. This Erastian practice is also aggravated with this shameful custom, viz. These diets and causes, when they come from the King and Bishops hands, are not so much as directed either to the Assembly, their Commission, or any Ecclesiastic Judicatory, to distribute in the respective corners and parishes; but are sent by public proclamations, directed to the Sheriffs of the several shires and their Deputies, who are authorized to dispatch them to the several Ministers belonging to such districts, with their officers. It looks somewhat like a subjecting the very worship itself, in the great solemnity of fasting and thanksgiving in a national way, to the arbitrament of the civil powers, when whatever time they appoint must be observed: And it is to be considered, as they will appoint no time, so no causes, but what is agreeable unto both their humours, principles and interests. Now, whoever have the power of time in any matter, have the power of the things to be done in that time: And so, in my opinion, the King and Bishops, &c. may as well appoint what texts, &c. Ministers should preach on, as what diets and causes they should observe.——See the Testimony to the Truth, &c. by the Ministers of Perth and Fife, 1658, wherein they say, “ We do profess our dissatisfaction, that the civil powers should take upon them—to prescribe public humiliation and thanksgiving, with the causes and diets thereof, to all the Ministers and Members of the Church, as being contrary to the well-warranted privileges, and constant practice of the Church itself; and in its own nature introductory to greater encroachments, and putting into the hands of the civil powers, the modelling of the public worship of God, and things most properly ecclesiastic.”

## REASON XII.

Presbyterian Dissenters cannot join with this Revolution-church, because she is negligent and partial in her discipline.

**I** AM of the mind, if the government of a church be corrupted, the worship cannot be pure; and if both be unsound, the discipline can scarce be rightly administrated. Christ, who is King of his church, takes it ill, and counts himself not only slighted, but rejected, if his laws be dispensed with, and that discipline which he hath settled and carved out, as most suitable for keeping his church pure and holy, be neglected or partially executed. A few instances may serve to instruct this charge: As,

1. This church hath neglected to make due enquiry into the sinful compliances of her Office-bearers and Members in former times, viz. betwixt the year 1650 and 1689, and have not inflicted any censure, according to the demerit of the faults, upon compliers with public Resolutions, Prelacy, Indulgences, Tolerationes, sinful Oaths, Tests and Bonds, &c. But on the contrary, such Compliers, Ministers, and others were connived at, received into Ministerial communion, and advanced without any public profession, in a judicial way, of their repentance for their sad declensions and sinful courses, as above, to which I refer. As she did not censure the persons; so,

2. This church hath never judicially condemned the things, viz. the sad compliances and steps of defection of this church and land, in the former period, from the Covenanted Reformation; such as the public Resolutions, Associations with Malignants, the silence of many Ministers, not testifying against the blasphemous Supremacy of Charles II. the perfidious subversion of the beautiful Reformation by

the Act Rescissory, and other wicked laws to that effect; the introduction of abjured Prelacy, the hearing and owning such who thus apostatized, the embracing of Indulgences, accepting of, and addressing for York's Toleration, and all the other steps of defection, summed up in the Hind-let-Loose.

3. This church is chargeable with grievous partiality, in the exercise of discipline and censures, contrary to that solemn charge, 1 Tim. v. 21. whereof several instances may be adduced. (1.) Of gross scandals not censured, as drunkenness, cursing, swearing, sabbath-breaking, &c. even uncleanness slightly passed in many places, sometimes for a small trifle of money, and especially in persons of quality, and the rich who can give pecuniary mulcts, after the practice of the late Curates, and present Bishops in England. (2.) Of gross, dreadful and blasphemous errors connived at, patronized, or but slightly censured in her highest Judicatories. (3.) Of a more rigorous, severe and tyrannical procedure, against such as offer grievances, pleading for truth, and reformation against error and defection; as above instructed, to which I refer.

4. The negligence and partiality of this church, in the exercise of discipline, appears further, not only from her admitting unto the highest and most solemn ordinances, viz. both sacraments, &c. such persons as have not subscribed the Covenants, National and Solemn League, contrary to the Acts of Assembly 1647, Sess. 29. Assen. 1648, Sess. 31. But likewise such persons as are guilty of public and gross scandals, without being duly censured, or having given public acknowledgment of the same; such as oppressors, persecutors, and shedders of the blood of the Lord's servants and people, of whom many instances might be given; habitual cursers, swearers, drunkards, neglecters of family-worship, grossly ignorant; and all this aggravated, in many corners, with supine negligence in Ministers, by sending tokens to many chargeable with diverse of the foresaid abominations,

with their servants or officers. I say, they are sent to such, as will not be at pains to go for them themselves: and, though a form of debarring all, chargeable with such evils, is sometimes used; yet an universal admission almost of all that please to partake, if they be not formally under church-process; and their posterior deportment plainly shows, that they never repented of these abominations; these and other such courses are taken, now a-days, to the great grief of many of the Lord's people; which seems to be a *casting pearls before swine, and giving that which is holy unto dogs*; and in effect a murdering poor souls: for when they find themselves allowed, yea pressed to partake of that holy ordinance of the Lord's Supper, notwithstanding of their sinful ways and practices, inconsistent with the exercise (if not with the being) of grace; they are thereby emboldned to construct well of themselves, and sing a requiem to their own souls; and are made to think, that, though they walk on in the imaginations of their own hearts, yet they shall have peace. How opposite such practices are to the word of God, and our faithful Acts of Assembly, in better times, is obvious to every discerning person, particularly Assen. 1638. Sess. 23. 24. Art. 9. Corruptions in the Office, Assen. 1647. Sess. 19. Assen. 1648. Sess. 38.

5. Albeit there be an Act of Assembly 1645. Sess. ult. "Ordering all the observers of superstitious  
 " days, particularly Yule, &c.—to be proceeded  
 " against by kirk-censure—the guilty to make  
 " public repentance for the same—before the  
 " congregation where the offence is committed—  
 " Presbyteries—and Synods, to take particular  
 " notice how Ministers—censure delinquents of  
 " this kind, within the several parishes," &c. yet this seems to be gone into desuetude, seeing, not only masters of schools and colleges are accessory to this superstitious profanity—by granting liberty or vacancy to their scholars at such times; for which,

by virtue of this Act, they ought to be summoned before the Assembly, and censured according to their trespass: but even the Elders of this church, in many places are guilty of observing Yule, and such as are ordinarily communicants, with numbers of others in close communion with this church, and yet never one of these censured, but connived at: and what if I should say, too many Ministers homologate this sinful custom; whereby, through Ministers unfaithfulness, a young up-rising generation are left in ignorance about the sinfulness of that, and other superstitious days, &c. too, too much in fashion in our declining days.

6. Ministers in this church are chargeable with not applying their doctrine to the sins of the time, which is now almost become an epidemic sin; chargeable with taking the patrociny of public offenders, erroneous and scandalous persons (of which many instances might be given) yea, 'tis now become a common practice; chargeable with levity in speech, apparel and deportment, which is now gloried in, as a prime virtue by many of them, some of whose families are the ringleaders in prodigality and vanity; yea, and Ministers chargeable with occupations and offices unbecoming that sacred function, are not censured according to the standing Acts of Assembly 1648. Sess. 26. 1638. Sess. 23. Art. 6. 9. Corruptions in the Office, Art. 1. 2. Corruption in their Lives.

7. I may offer another proof of this church's partiality and supine negligence in discipline, viz. her neglecting to be at due pains and expences, to have youth, especially the nobility and gentry, instructed in the true Reformed Protestant religion and Presbyterian principles, according to the laudable example of our Reforming church. See Acts of Assembly 1642, Sess. 7. Assembly 1646, Sess. ult. Assembly 1648, Sess. 38; which seems to be one of the chief causes, why so many of that sort fall into the idolatrous church of Rome, and of England, dreadfully prevailing in most corners of this land; as also, her

neglecting to make enquiry about, and search out, especially since the Union, necromancers, charmers, witches and warlocks, &c. and they brought into condign punishment, according to the word, *Thou shalt not suffer a witch to live*: whereby such emissaries of the devil are suffered to practise their diabolical arts, to the great pain and prejudice of many people. And this is the more shameful, that severals of them were punished by death, even when Prelacy prevailed in this land, being searched out by the very Curates themselves, which laws against such are now repealed or abrogated 1736. As this is no lame proof, that this church has openly reſiled from the ancient discipline of the Covenanting church in Scotland (see Acts of Assembly 1640, Sess. 2. Assembly 1643, Sess. ult. Assembly 1649, Sess. ult.) so all these foreſaid instances ſeem ſufficiently to confirm the aſſertion, viz. That this church is negligent and partial in her discipline, which may be one of the reaſons, why Diſſenters reſuſe her communion; in regard of neceſſity they muſt either cleave to the former, and reſuſe the preſent discipline, or make choice of the preſent, and deſpiſe the former; and their practice is an explanation of their principle in this matter.

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### R E A S O N XIII.

Presbyterian Diſſenters cannot join with this church, becauſe ſhe is unſound and reſtricted, unfaithful and defective in her government.

**S**URE, if ſuch as *rule well*, eſpecially in the church of Chriſt, are *worthy of double honour*; then ſuch as *rule ill*, forfeit their right unto that honour, and cannot expect to be honoured of Chriſt, *who do not honour him*, by ruling and acting faithfully for him, 1 Sam. ii. 30. Chriſt has a kingdom within a kingdom, which is not ambulatory, and ſuch as

may be wrested and changed according to mens humours and interest; but specific, and of clear divine appointment, as the hedge planted about his church, Isa. v. &c. But I return to give some evidences of this reason of dissent; As,

1. The judicatories of this Revolution-church, especially at the Revolution, Assembly 1690, and since, were still crouded with a new set of Presbyterians, who had gone all the length of required compliance in the late times, together with the politicians of the times, and men of no fixed principles, in point of church-government, nor of zeal in any religious concern. A confirming evidence of this is, her never, to this day, assuming and claiming the intrinsic power derived from Christ, the glorious Head of his church, on whom alone she depends, in her meeting, acting, and dissolving of her Assemblies, and the freedom of handling Ecclesiastic matters therein; but has submitted to all the encroachments made by the civil powers upon the church, by frequent calling, adjourning, and dissolving Assemblies, and prelimiting them, both as to members and matters to be treated therein, as is abundantly clear in the preceeding accounts. Nor hath she Ecclesiastically established herself by her own authority, upon the former establishment of the church of Scotland; but still remains upon the footing of the inclinations of the people, and the Erastian establishment of the civil Magistrate, contrary to the laudable example of the church, Assembly 1638, Session 21. and 26. concerning yearly General Assemblies.

2. This present church did not only, at the Revolution, and in all subsequent Assemblies, neglect to assert, and ratify judicially the *Jus Divinum* of Presbytery, and the intrinsic power of the church, &c. but in that Assembly 1690, refused to assert, by Act of Assembly, her power and freedom, with Christ's headship over his church, though a draught was framed for that effect, and read in open Assem-

bly: and when it was moved in Parliament 1703, by some friends of the church, to ratify her rights, the special and strongest of arguments to oppose this motion (by those that were her adversaries) was, "That the church had not as yet Ecclesiastically declared her own rights, and it was soon enough for them to do it, when they (viz. the church) had done it themselves."

3. This church did never approve, and justify, by any Act of Assembly, the faithful witnessings, wrestlings and sufferings of the Lord's servants and people, in contending for our Lord Christ his interests, in opposition to all encroachments, made by his and his church's enemies; nor make honourable mention of these valiant witnesses, and their contendings, as was requisite; but on the contrary, an unparallelable disregarding of them, if not a condemning their contendings, as disorderly walking, and themselves as guilty of schism and division, Assen. 1690, Act 5th; and as would seem, an industrious forgetting and slighting them, since the Erastian establishment commenced. To adduce instances of these things seems superfluous, seeing the above-mentioned Act of the church proves the same, together with a public history published of late, representing such wrestlings and witnessings, and testimony-bearers, &c. in a very odious way; yea, in such a way, as seems to render the author, viz. Mr. Wodrow, an indirect approver and vindicator of the cruel treatment, such sufferers were exposed to, in their *earnest, zealous and faithful contendings for the faith once delivered to the saints, &c.*

4. This church did neither at, nor since the Revolution, after the laudable example of our worthy and zealous Reformers, revive and corroborate the registers, acts and constitutions of former faithful General Assemblies, especially from the year 1638 to 1649 inclusive; but, instead hereof, account them for most part as Old Almanacks, out of date, though nearer the rule than any made either before or since;

and this rejection of these noble acts and registers, &c. is seconded with a persecuting and reproaching the owners of, and contenders for the same, as the above instances instruct.

5. This church doth appoint and authorize, without Divine warrant, a delegate Court, called the Commission of the General Assembly, to whom they intrust the great and weighty affairs of the church, who instead of ripening matters for the Assembly, according to their original appointment in times of Reformation, do often finally decide and determine, contrary to the sentences of the radical Judicatories, Presbyteries and Synods, from whom there can be no appeal to any other court whatsoever; and tho' no court of Christ, yet often their work is greater than that of the Assembly itself, which had many bad effects: instance of old the public Resolutions, their bringing in malignants to public places of power and trust, as above; and of late in supporting Patronages, by thrusting Ministers upon parishes, contrary to the peoples Divine Right of Election, by over-ruling Presbyteries and Synods, with reference to controverted calls, and reversing their just sentences, and concurring with the Erastian powers in all their impositions; yet all their proceedings *in cumulo*, for most part, approved by the ensuing Assemblies. The Casuistical Essay, page 6. says, "That no office, or office-bearers, are to be acknowledged in the Lord's house, whom he himself hath not instituted."

6. After the Parliament 1690, Act 23d, had abolished, or rather enlarged Patronages, by taking the power of presentations from patrons, and investing such Heritors and Elders with it, as were qualified according to law (in burghs, adding the Town-Council thereunto) all the remainder of the parish being excluded from a legal vote, in calling their own Pastor (though purchased to them by the precious blood of Christ) contrary to the holy word, Acts i. 15, 23, 26. Acts vi. 3, 5, 6. chap. xiv. 23.

&c. and several valuable Acts of Assembly, viz. Assembly 1596, Sess. 7. revived Assembly 1638, Sess. 23. Article 20, &c. Yet 'tis evident, this Erastian Act, thus denuding the people of their just right, was, by this church, speedily complied with, in planting vacant churches according to this new form; as appears from their Overtures for Ecclesiastic discipline, printed 1696, Chap. 3. Sect. 3. viz. " Seeing, by law and constant practice, the benefice " is tied to the office, and the disposing of the benefice to the Heritors and Elders; these, and these " only, properly have a right to vote in the nomination of a Minister; yet so, as all other heads of " families may shew their inclinations and objections " against the person, as they think fit, though a " plurality of Heritors and Elders will always be " thought to be the voice of the meeting, and in " law and reason so accounted."—See also Overtures, printed 1705. And the Overtures, printed 1719. " do lodge the sole power of nomination of " Ministers to vacant parishes in the hands of the " majority of Heritors," whereby they are allowed a fair negative over all the Elders, and whole Congregation: How flatly this kind of government is repugnant to the above scriptures, and the Acts of free and faithful General Assemblies and Parliaments in former times, any judicious person may easily discern, viz. Assembly 1649, Sess. 4. In the Form of Presbyterian Church-government, agreed upon by the Assembly of Divines at Westminster, approved by the Church of Scotland, 1645. It is declared, " That no Presbytery shall ordain a Minister in a parish, unless the said congregation, judicially, give in their consent and approbation " before the Presbytery, to such a man to be their " Minister." And the Act of Parliament abolishing Patronages of Kirks, March 9. 1649, Act 23. declar-eth, " That Presbyteries shall proceed to the planting of kirks upon suit, and call, or with the consent of the congregation where they are to serve;"

on whom the same Act declareth, "none is to be obtruded against their will."—See also the first and second Books of Discipline, Chap. iii.—I am of opinion, this is no small instance and evidence of the charge: It seems to discover very clearly, that this church is both unsound, and sadly restricted in her government. But,

7. If it be objected, that parishes are allowed an adhering call. I answer, it is true in some cases and places, people are allowed an adhering-call. But what of this adhering-call? As it only takes place, or is given to people in parishes, when there is a prospect of their being for, or concurrence with the person nominate; for when the case is otherwise (as most ordinarily it falls out, upon too just grounds) that adhering-call never shows face: So, on the other hand, what does this sham call of adherence avail? it is good for nought. It has no legal foundation; it is not pleadable by law of any kind, whether civil or ecclesiastic: It adds no right unto the benefice; and by no manner of means can it be called the gospel-call, as matters run now; in regard only that call can and must take place, that is given by the plurality of Heritors and Elders, even although these Heritors neither reside in these parishes, nor are of the communion of this church, yea, though they be downright Malignants: And, by this means, hirelings, time-servers, and men-pleasers are obtruded, and thrust in upon parishes, *viis et modis*. Hence, that so called adhering-call, is contrived, as would seem, to delude people, who know not such intrigues; such kind of management is directly contrary to the Acts of Assembly 1596, Sess. 7. ratified and revived 1638, Sess. 23. Article 20. where no Pastor, Reader or School-master is to be "intruded in any office of the kirk, contrair to "the will of the congregation, to which they are "appointed:"—See also the Discipline above-mentioned.

8. As this church, at the moderation of calls in

Presbyteries, ordinarily cite more acts of Erastian laws, than acts of the Apostles, and are far better observed: So, when differences arise among Heritors, &c. about such moderations, some being for this man, and some for that man, &c.

It is astonishing to hear and see what confusions, strifes, debates, and fightings mount the theatre: And, in order to quell and accommodate these differences, Lawyers must be sent for, to explain before Presbyteries the Civil Law, thereby to know who are Heritors, and who are not; who have a right to vote, and who have none; because every Heritor in a parish can't have a legal vote: No, by no means; only those who have such and such qualifications, viz. (1.) Their lands must be without redemption. (2.) They must be infest. (3.) Pay stipend. (4.) Pay cess. (5.) Be Heritors in landward. And, (6.) They must have taken the oaths to the Government, &c. And sometimes, before the contention can be quelled, charters and rights must be brought before Presbyteries, to convince their opposites, that they are infest. Hence this new antiscriptural model of government, framed, as is pretended, to shun confusions (which, they say, are ready to arise, by granting a liberty, or rather allowing Christian people to possess and improve their just, scriptural power and right of calling Ministers) turns all into the greatest confusions and disorders: And no wonder is, seeing it is a direct renouncing and trampling under foot both sacred, ecclesiastic, and civil rules, as the above-cited scriptures, Acts of Assembly and Parliaments clearly shew.—See also *Jus Populi Vindicatum*, printed 1724.

9. This church hath obsequiously complied with the Popish-Erastian yoke of Patronages, which is (1.) Antiscriptural, without the least vestige of warrant in the word. (2.) Contrary to the holy scriptures, robbing Presbyteries and people of their just rights, Acts i. 23, &c. 1 Tim. v. 22. Heb. vi. 2. Matth. xviii. 18. Acts vi. 5, 6. and xiv. 23. and

2 Chron. xix. 11. and to the doctrine and liberties of the kirk in reforming times. (3.) Defection from the Reformation thereof attained 1649. (4.) An evidence of this church's tame submission to the Erastian court, as servants of men, pretending to be against Patronages, when the civil powers transferred them from Patrons to the Heritors and Elders, at the Revolution, as above; and now since the year 1712, that they were reimposed as a very melancholious fruit of the Union, peaceably fall in with, and improve them; by which means, kirks are daily filled with lax and unsound Chaplains; and when once got into that saddle of preferment, they always set up for advancing others of their own stamp: And several Church-judicatories fall in so closely with these Patrons against the parishes, that they thrust in Ministers upon poor people, even although the Patron should not be so very fond of the person nominate. What an indelible stain and shame is it for Ministers, not only to give up with, and refile from their pretended principles; but openly to plead in favours of such courses, with design, as would seem, to please, not Christ, nor his people, but the Court and Court-parasites? a sad evidence of their having left the Lord's way, and is the high way to lose both the Lord's favour, and his people's: And how can it be otherwise, when Church-men are swelled to such a monstrous bigness with that corruption of Patronages, and in a manner are so glad and overjoyed with this child of the devil, and dung of the whore of Rome, (as if it were the only thing that could procure a blessing upon their Meetings, Presbyteries and ordinations) that they not only receive, and mark the reception of Presentations; but also, in some places, order and appoint the registration of the same in their Presbytery-books, and not a few of these candidates are so barefaced, as judicially to accept of such Popish Presentations before the Presbytery; and that by virtue of, and in compliance with an Erastian Act of Parliament made 1719, for im-

posing the Abjuration-oath *de novo*; which seems an unheard-of practice, and affords no small strength towards the continuation of that intolerable yoke; a yoke which our reforming forefathers were never able to bear; and though they long groaned under the same, yet never ceased to contend against it, till at length they obtained its abolition! Ah, how shameful a thing is it, abstract from the sin of it, that such a corruption, no less than one of the inventions of the Whore of Rome, should not only be connived at, which yet argues great unfaithfulness in the cause of Christ, and makes way for more of her wares and ways, and so thereby draws down, and exposes such connivers to a partaking of her plagues, &c. But peaceably, without any just resentment, against the encroachments made upon our Lord's prerogatives, and his people's just rights, entertain'd and gone into by the far greater part of this church; notwithstanding they carry in their very bosom, obvious to every body, such a manifest robbery of Presbyteries, of their capacity in judging of the piety, learning, and abilities of candidates for the Ministry, and people of their privileges of chusing their own Pastors, that this yoke of Patronages was reckoned a grievance in their 9th Act of Ass. 1719, does not mend the matter a whit, but rather aggravates it, seeing their common practice nullifies that Act, and turns that pretended grievance into a non-entity.

10. That this church foresaid should dispense with Noblemen and Gentlemen, if Ruling Elders, their speaking and voting in Assemblies and Commissions, without any kind of a commission from any Church-judicature whatsoever, seems to evince no good order and soundness in government, seeing most matters are managed according to their dictates; and is expressly contrary to, yea condemned by the Act of Assembly 1638, Sess. 12. And that she should allow every Assembly to be crowded with Advocates (in most affairs that come before them) on each side of the question, whereby the most honest cause is of-

ten run down with the torrent and speat of law-quirks, and quiddities; which practice is an innovation, and renders her government heterogeneous. Upon the whole, though much may be said upon this point of government, yet I think what is said, does sufficiently demonstrate that this church is unsound, and restricted in her government; and consequently Presbyterian Dissenters have just ground to decline the government of this church, and contend for the government of their Mother-church in times of Reformation.

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#### R E A S O N   X I V .

Presbyterian Dissenters decline the communion of this church, because she is unsound and sinful in the terms of her communion.

**I**N the entry I premise two things, *first*, Whoever have refiled from our Reformation, as it was attained 1649, either actually, or by connivance, may be said to forsake Christ and his cause in so far, and are involved into an approbation (interpretatively) of the prejudice done to the people of God, for attaining and maintaining it, holding still, that it was according to the word of God; if any judge otherwise, let them prove it. *Secondly*, Every thing that is for or against the better being of our Reformation, is for or against it simply; for the church's Acts, Declarations, Protestations and Remonstrances, were for or against every thing, as it was for advancing, or to the detriment of Reformation; for which cause our church and state did not only condemn Prelacy, Erastianism, &c. but also the persons, acts, and practice of such, as had any tendency to maintain them, either in church, state, or army, to which our National and Solemn League and Covenant, and Engagement to Duties, do solemnly bind us. From

whence it is, that I cannot see, how any can dispense with any of these things, or live in peace and unity with these who do, without guilt of covenant-breaking, if not apostasy and perjury: For our Reformers have cast out such, and sworn us to keep them out; as may be seen in their Acts Civil and Ecclesiastic and Covenants; all which were according to scripture. And the word commands to "hold fast what we have received, and to walk according to the same rule," Heb. x. 23. Philip. iii. 16. Jude 3. Rev. ii. 25. and iii. 11. "And to withdraw from every one that walketh not accordingly," Rom. xvi. 17. 1 Cor. v. 11. 2 Thess. iii. 6. Matth. xviii. 16, 17. I may add a *third*, Whoever make terms of communion, prejudicial to, and inconsistent with this attained Reformation, must certainly be so far unsound, and these terms sinful; but this church has made terms of church-communion, prejudicial to, and inconsistent with the attained Reformation: *Ergo*, &c. To set this matter in a clear light, in a way agreeable to the capacity of the weakest, I must be allowed to shew, what were the Terms of Communion in the Covenanting period, and what are the Terms of Communion in this Covenant-breaking; or Revolution period; dissonancy will easily appear.

1. Then, that the Reforming and Covenanting Church of Scotland made the Covenants, National and Solemn League, the Terms of her Communion, and allowed none to continue in, or be admitted unto the Ministerial Function, licensed to preach, be Ruling Elders, Masters of Colleges, or Schoolmasters, &c. except such as had taken, sworn, and subscribed the Covenants, upon their admission to their respective offices, appears plain from the standing Acts and Discipline of the General Assembly of the said Church,—See Assembly 1638, Sess. 20. Assembly 1639, Sess. 23. Assembly 1640, Sess. 10. Assembly 1643, Sess. 6. Assembly 1647, Sess. ult. Assembly 1648, Sess. 31. Directory for Ordination

of Ministers, Direct. 1. Confession.—And the Parliament of this kingdom appointed all Ministers, &c. to take and subscribe the said Covenants, as the due allegiance to the Civil Government, prescribed by law.—See for this the 5th Act of Parliament 1640, and the 5th Act of Parliament 1644: Which Covenants contain the best and most true allegiance, that ever was, either before or since they were made; or ever will be, until they become the subjects due allegiance unto their lawful superiors again. Now, as the Reforming Church did make and subscribe, &c. these Covenants, for reforming, maintaining, and defending the true religion and Reformation-principles: So,

2. This Revolution-church, in opposition to the forementioned church, hath framed two Formulas, calculated for defending, maintaining, and carrying on their Revolution-principles and defection. The first of these Formulas is recorded in the 11th Act of Assembly 1694, made for receiving into Ministerial Communion, those whom the Covenants had cast out, and keep out; namely, such of the Bishops' Underlings as had qualified according to law, as above, page 33. And the Assembly 1700, in their 11th Act, appoint all Ministers and Ruling Elders, belonging to this national church, to subscribe the foresaid Formula. The Assembly 1711, Act 10. made the second Formula\*, ordaining the same to

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\* FORMULA, to be subscribed by all such, as shall pass Trials, in order to be licensed, and that shall be ordained Ministers, or admitted to Parishes, by the 10th Act of the Assembly 1711.

I ——— do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by the General Assemblies of this National Church, and ratified by Law in the year 1690, and frequently confirmed by divers Acts of Parliament since that time, to be the truths of God; and I do own the same, as the confession of my faith. As likewise, I do own the purity of worship, presently authorized and practised in this Church; and also the Presbyterian Government and Discipline now so happily established therein. Which Doctrine, Worship and Church-government, I am persuaded, are founded upon the Word

be subscribed by all such, as shall pass trials to be licensed, and that shall be ordained Ministers, or be admitted to parishes in the said Church (all Ruling Elders being obliged to subscribe the Curates Formula 1694); which none adhering to the foresaid Covenanted Reformation can subscribe, in my opinion, in regard, (1.) This Formula is subscribed in place of, and in effect excludes our Covenants, National and Solemn League, and is made the test of orthodoxy and conformity to the present course of defection. (2.) The Confession of Faith therein mentioned, as ratified by Act of Parliament 1690, is very defective, wanting the Scripture-citations, Catechisms, Sum of Saving Knowledge, and the Assembly's Act 27. August 1647, approbatory, with express provisions anent Church-officers and Assemblies, and the Church's intrinsic power of assembling, &c. (3.) Subscribers of that Formula must, at least, implicitly approve the Acts ordaining such Subscriptions; and consequently qualify, by taking the Oaths therein previously enjoined. (4.) Subscribers must approve and comply with all their practised worship, as pure, though Causes, and Diets of Fasts and Thanksgivings, and Oaths (a part of worship) and Forms of Prayer, come Erastianly from Court and Antichristian Prelates. (5.) Subscribers of that Formula must own, that the present Church-government and Discipline is *happily* established, and

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of God, and agreeable thereunto : And I promise, that through the grace of God, I shall firmly and constantly adhere to the same ; and to the utmost of my power, shall, in my station, assert, maintain, and defend the said Doctrine, Worship, Discipline, and Government of this Church, by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies; and that I shall, in my practice, conform myself to the said Worship, and submit to the said Discipline and Government, and never endeavour, directly nor indirectly, the prejudice or subversion of the same. And I promise, that I shall follow no divisive course from the present Establishment in this Church, renouncing all Doctrines, Tenets, and Opinions whatsoever, contrary to, or inconsistent with, the said Doctrine, Worship, Discipline, or Government of this Church.

so condemn the more happy Establishment 1649; must complain of no grievances, encroachments, abuses, or corruptions in government and discipline, subscribed to, as so happily established. (6.) Subscribers are restricted from any courses, divisive from the present Erastian establishment, and course of defection that the church is in; and consequently, to make no appearances for a Covenanted Reformation, nor entirely espouse Christ's Covenanted Cause and Testimony in this land. (7.) Subscribers must renounce all doctrines, tenets and opinions, contrary to, or inconsistent with, the Doctrine, Worship, Discipline, and Government of this present Church; and so must renounce our Covenants, much of the attained Reformation, Scriptural Doctrines and Tenets, betwixt Anno 1638 and 1650; all which appear evident from that Canonical Oath of Conformity, called the *Formula*. Now, I think nothing can be more clear, than that this church's terms of communion are prejudicial to, and inconsistent with our attained Reformation, and the terms of communion, required by that Reforming church: And hence, she must be unsound, and her terms of communion sinful. But, lest any should alledge, that I put a false gloss upon the Formula, the terms of her communion, and say, The Formula does not formally renounce our Covenants, &c. I shall adduce a few instances, to make good the affirmative, from the Acts of this Revolution-church, explanatory of the foresaid Terms, viz. Doctrines, Tenets, and Opinions, &c. renounced in the Formula.

1. I find, in the 5th Act of Assembly 1690, that this church accounts Messrs. Shields, L——n and Boid, their appearances for the Covenanted cause, prior to their closing with them, contrary to the order of this church; yea, schismatical and divisive courses.

2. Besides, by divisive courses, &c. renounced in that canonical oath, viz. the Formula, this church foresaid gives to understand, they chiefly mean the

Preaching-up our Covenanted Reformation, prosecuting the ends of the Covenants, bearing testimony against their defections and sinful compliances and unfaithfulness, together with applying of Doctrines against the sins of late and present times:—Witness this church's prosecution, persecution, censuring and deposing the late Mr. John Hepburn, and Mr. John M'Millan, and excommunicating Mr. James Gilchrist; as plainly appears from all their tyrannical Acts, compared with the said Formula, and one another, mentioned in the 5th Head above.

3. This church foresaid, in the 10th Act of Assembly 1694, did appoint (as soon as they saw in their presence Mr. John Hepburn appear for Reformation-principles) all their respective Presbyteries, to cause all young men, under trials for license, &c. renounce all divisive courses, &c. before they obtain an extract of their license. Furthermore, that which seems to confirm the above assertion, and to render it yet more evident, is, that this present church ordains all Presbyteries to license none to preach, or to admit none into churches, except such as give good evidence of their peaceable principles, and good affection to this present government both in church and state (yea, if a young man, on trials for the ministry, will not approve of the 5th Act of Assembly 1720, &c. condemning the Marrow, &c. he must be rejected).—See 5th and 16th Acts of Assembly 1705, —which (considering how matters, in civil and ecclesiastical government, are now stated and circumstantiated; and how vastly distant from, yea opposite to the plan and fabric of our renowned reforming church) infers a plain disowning and rejecting these excellent principles, so valiantly contended for, and that both in principle and practice; especially, seeing the Acts foresaid must always be seconded with taking the illimited Oaths to the Government, and subscribing that Formula, containing an oath of absolute subjection to the Brethren, &c. as above.

4. Albeit these Oaths or Formulas foresaid, the terms of this church's communion, be thus hainous and sinful; yet I find, in the 7th Act of Assembly 1725, that all Members of the General Assembly, whether Ministers or Elders, whether Commissioners from Presbyteries, Commissioners from Colleges, or Commissioners from Boroughs, are appointed to have it insert in their several Commissions, that they have subscribed their respective Formulas, as above; with certification, in case of failure, that their Commission shall be rejected:—See also Assembly 1718, Act 9. Assembly 1719, Act 6. Assembly 1722, Act 10. all to the same purpose.

5. If it be objected, That all Ministers and intrants into the ministry are obliged to subscribe the Confession of Faith, as well as the Formula; I answer, As this church hath thrown the Covenants and Reformation-principles out of doors, by the Revolution-principles, and ensnaring Formulas foresaid; so, it deserves consideration, that in all Acts of Assembly, enjoining Ministers and Elders to subscribe the said Confession and Formulas, there is not so much as one word, appointing or enjoining any one person to subscribe even the Westminster Confession of Faith, as ratified by law in the 16th Act of Parliament 1649 (which was a ratification exceeding preferable to that in the year 1690, in regard that Act 1649, not only ratifies the Confession of Faith, the Catechisms Larger and Lesser; but also, all the Acts of Assembly approving both Catechisms and Confession of Faith, and in part explaining the same); nay, this must be shunned with all due caution, because that would have brought them under a necessity of renouncing Revolution-principles, to which it is evidently opposite in doctrine, worship, discipline and Government. Hence their rejecting this more excellent standard, and confining themselves to that lame one, so prodigiously mangled and mishapen, with their own hands too, seems convincingly to prove, that this Church has not only poured

contempt on our attained Reformation, but with their solemn Oath and Ordination-engagements, have bound up themselves, in subscribing these Formulas, from ever making any suitable endeavours towards retrieving this ground wilfully lost.

Now, from the whole, I infer, that not a few, subscribers of this Formula, are put, (1.) To condemn several things they judged lawful in their own former practice, and in the former and present practice of others; yea, and even some points of doctrine of a very tender and intrinsic nature. (2.) Put to approve the deeds and practices of others, which they are obliged to reckon sinful: Yea, and to affirm somewhat as truth, which they know to be false. (3.) Put to come under engagements for the future, which do restrain from prosecuting duties called for, and what cannot be neglected, without great sin, for the time to come; whereby they are involved in the sins of what is past, and rendered accessory to the inconveniencies and evils which may come, in regard they are bound up, with their own consent, from endeavouring the prevention thereof in the way of duty, and thereby have their consciences defiled.—Instance their receiving into the bosom of the church, and holding communion with that vagrant Methodist [Whitefield], who had received orders in the Episcopal-church of England, by whom such loose and Latitudinarian notions were introduced into the land.

Hence then, all Ministers, &c. being bound by the terms of communion, with certification, &c. to take and subscribe such Formulas, which are sinful terms of communion: And, in regard I know none, but what are so entangled and bound up, or join in close communion with such as are thus ensnared, without any signification of a just and necessary testimony against this, and the above-discovered abominations this church is chargeable with: and so joining with such, would both involve the joiners in sin, and the approbation of it in others. Prov. xxvii. 12. And

the Casuistical Essay, page 61. says, " That church-  
 " communion is justly hindered, and the way to it  
 " obstructed, by those who require sinful terms, in  
 " order to the same. The rule is plain, viz. That  
 " upon no pretence, nor on the prospect of any ad-  
 " vantage whatsoever evil may be done," Rom.  
 iii. 8. Prov. xxiii. 28. Gal. v. 1, 2. Psal. cxxv. 5.  
 " We may not buy it at the rate of acknowledging  
 " any thing as truth, which is not, and we are not  
 " convinced in our consciences to be so; nor may  
 " we, for that end, recede from bearing a faithful  
 " testimony to the truths of God, according to their  
 " nature and import, in the ways of his appoint-  
 " ment; which only serve the great end of his ho-  
 " nour, and the good of his people: Nor, in a word,  
 " may we go out of his way, Prov. x. 9. in the least  
 " circumstance, under the specious and painted pre-  
 " tences of peace, James iii. 17. prudence, benefit  
 " to the church, with prevention of grievous and  
 " otherwise seemingly inevitable hurt, and other the  
 " like inconveniencies, which give rise and nourish-  
 " ment to a numerous brood of politic and carnal  
 " reasonings."

## REASON XV.

Presbyterian Dissenters dissent from this Revolution-  
 church, because she is obstinate in her defection,  
 and refuseth to be reclaimed.

**S**OME will be ready to say, this is a very bold  
 assertion without cause, the effect of prejudice,  
 an impudent reflection, scurrilous, malicious, and  
 what not? If there be no ground for it, I shall will-  
 ingly confess my fault, and promise to do so no  
 more; only let me once be heard before I be con-  
 demned: And if there be just cause for this charge,  
 as I fear there is, then none will be offended for ad-

ducing two scriptures, before I bring forth any evidences; the first is in Prov. xxvii. 5. "Open rebuke is better than secret love." V. 6. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." The second is in Jer. vii. 23. "But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: And walk ye in all the ways that I have commanded you, that it may be well with you." V. 24. "But they hearkened not, nor inclined their ear, but walked in the counsels, and in the imagination of their evil heart, and went backward, and not forward." But I return to give some proofs of the assertion; such as,

1. This church foresaid, notwithstanding of the above-mentioned, and other corruptions and defections, whereby she is guilty of breaking down, peace-mail, that glorious work of Reformation, doth to all the rest add *Obstinacy*, persisting still in these sinful courses, frequently complained of, and held to their eye in print, and otherwise by scripture and church acts, and representations of grievances; &c. Either defending every step of their defections (witness their pleading and writing in favours of the Oaths of Allegiance, Assurance and Abjuration; Fasts indicted by the Parliament, the Association with Malignants, the Non-renovation of our Covenants, &c.) or do so extenuate and cover them, that they seem to be brought under no suitable convictions of the necessity of amendment and reformation, nor see it needful to make any redress: By which obstinacy, the nation's sins are kept wreathed upon it, repentance obstructed, the Lord dishonoured, yea publicly affronted, many of the godly offended, kept destitute of public and sealing ordinances; Ministers and people hardened in their sin, and the glory accruing to God by a right confession, quite marred:—See Rev. iii. 15, 16, 17. Jer. ii. 3, 5. Prov. xxviii. 13.

2. That this church is obstinate, and will neither reform herself, nor admit of reformation, appears further from this, That grievances, however weighty and significant, at divers times, and by sundry hands, both at and frequently since the Revolution, represented unto her Judicatories, craving, that these stumbling blocks might be removed out of the way of obtaining a full union in the Lord, could not be allowed any consideration, redress, or even so much as hearing; particularly when,

1<sup>st</sup>, A considerable body of Presbyterian Dissenters presented a paper of Grievances (which is yet extant in print) to the General Assembly 1690, containing an enumeration of the sins of the land, entreating in a most earnest Christian way, a redress of these particular evils; yet that Assembly foresaid would by no manner of means allow that paper so much as a hearing: Sure it is an ill tale, but it may be heard.

2<sup>dly</sup>, When Messrs. Shields, L——n, and Boyd, presented a paper of Grievances to the Assembly foresaid, truly momentous, and worthy the deepest consideration, fervently begging a redress of the manifold evils, relative both to the constitution of this church, the purgation of her members, and prevention of the further continuation, and increase of such abominations: Yet that paper could not be allowed so much as a hearing in open Assembly; yea, a reading or hearing was refused by public vote, much less could any redress be obtained. On the contrary, these men were reprimanded for owning the principles therein contained; and their paper branded with that odious stigma of “containing several peremptory and gross mistakes (though they have made none of them appear to this day), unseasonable, and impracticable proposals, uncharitable, and injurious reflections.”—The sum of which paper is prefixed to the History of Mr. Renwick’s Life, printed 1724.

3dly, When Mr. John Hepburn, and a considerable number of judicious Christians adhering to him, presented a paper of Grievances to the Assembly 1690, containing a pretty full enumeration of evils and crying sins, relative both to the preceding, and that present time; neither could it be allowed a hearing, no not in the Committee for Overtures, to which it was presented, much less in the open Assembly; and no sort of redress of these Grievances has been obtained, I may say endeavoured, to this day: But, instead hereof, Mr. Hepburn was censured, suspended, deposed, yea imprisoned, and represented as erroneous, seditious, and given to divisive courses, as above.—Which paper is to be found in the second part of a book, intitled, The Humble Pleadings, &c. where the world has a more full account of his sufferings, under the harsh treatment of this church, printed 1713.

4thly, When Messrs. John M'Millan, Minister of the Gospel at Balmaghie, William Todd, Minister of Butle, John Reid, Minister at Carsphearn, presented a paper of very weighty, just, and necessary Grievances to the Presbytery of Kirkcudbright, July 6. 1703, (to which several thousands in the land do adhere, even many that are in close communion with this church) craving, in a most humble and regular way, that the Presbytery foresaid would take some suitable and effectual way, to have the church brought to assert explicitly the Divine right of Presbytery, the intrinsic power of the church, Christ's headship in and over his church, the sin of comprehending so many Curates, &c. in the above-mentioned way, might be confest, that and the like evils prevented for the future; the public evils, scandals and abominations, Ministers and others were chargeable with in times of persecution, together with a full enumeration of the land's sins, might be publicly confessed, and mourned over before the Lord, &c. And that the wicked laws, standing in full force against our Covenants, might

be rescinded, and our Covenants revived and renewed, and partiality in discipline, guarded against, &c. Nevertheless, when the Rev. Mr. M'Millan insisted, as said is, to have his grievances redressed (his other two brethren deserting him) by having the Presbytery brought to make some vigorous and faithful appearance in a regular way, by dealing with superior Judicatories, for obtaining a redress of these and other things, which were and are grievances to many of the Lord's people through the land; instead of obtaining any satisfaction in that matter, the Presbytery libelled, suspended and deposed him: By which unjust sentences, being confirmed by their superior Courts, this church loudly proclaims, that she is obstinate, refuseth to be ashamed, and will neither reform herself, nor admit of reformation.—Which paper of Grievances is to be seen in Mr. M'Millan's Narrative, printed 1704.

5. When Mr. George Mair, Minister in Culrofs, and Mr. Daniel M'Gilligan, &c. protested against the General Assembly their voting, that the breach of Covenant should not be insert among their causes of fasting, either at that time, viz. 1706, or any other time; the Assembly refused to registrate their Protestation against the said Vote: And that which makes this iniquitous Vote more remarkable, is, that it was made in the very year immediately preceding the commencement of the unhallowed incorporating Union with England. Hence some are tempted to think, that Ministers were thereby making way for the equivalent, and would rather give their vote, to break and bury their Covenant with God, than, by keeping and maintaining it, they should prevent entering into such a covenant with Prelatic England, as would rather harden that church in her superstition, than endeavour her reformation, according to the first Article of the Solemn League and Covenant.

6. When Mr. James Gilchrist, Minister in Dumfries, &c. gave in his Protestation to the Synod of Dumfries, April 13. 1715, against their corruptions

defections and tyranny, they would neither read nor record the same; but instead thereof, for his honest and faithful appearances against the evil of their course and way, they thundered out that bloody sentence of excommunication against him, as above.

7. When the Twelve Brethren gave in their Protestation to the Assembly 1720, against the injury done to many precious truths, by the Assembly's Act, condemning the Marrow of Modern Divinity, for vindication of truth, and exoneration of their own consciences; the Assembly would neither record it, nor so much as mark the delivery, and make intimation of the same; which is directly contrary the Act of Assembly 1644, Sess. 7.—I appeal to their own Acts for the truth of this.

8. When Mr. James Kidd, Minister in Queensferry, gave in a Protestation to the Presbytery of Linlithgow, against some unaccountable practices and injurious calumnies, committed against the said Mr. Kidd by one Baillie Hill in Queensferry, thereby defaming his character, &c. all proven to be false, and the said Baillie Hill publicly rebuked for the same by the Presbytery; yet, upon a protest against the said rebuke, and an appeal to the Synod of Lothian and Tweed-dale, the Synod approved of the said Baillie Hill's conduct, absolved him, condemned and rebuked Mr. Kidd, he adhering to his protest foresaid; and they ordered the sentence past by the Presbytery against Baillie Hill, to be razed out of their records.—See the Reclaiming Bill, printed 1726. And, to cut off all standing testimonies against such corrupt courses, the Assembly 1730, by an express Act, discharged the marking of any reasons of dissent in their minutes; which became fashionable in subsequent Assemblies to refuse to record dissents and protests themselves.—Against which and latter growing corruptions and defections, above forty Ministers gave in a warm remonstrance to the Assembly 1732; another was given in by about 1,600 Christian people: Both of which were by them re-

fused a public hearing. Whereby all pleading with them by remonstrating and petitioning seemed at an end;—which suddenly gave rise to the Secession. But,

'Tis needless and endless to adduce instances of this kind, or yet to narrate, what unjust and evil treatment persons in communion with, and Dissenters from this church have, and do from time to time get, for presenting grievances, and bearing testimony against the sinful courses, and hainous practices of this church; and what odious and hateful names, persons, who give any just signification of dissatisfaction at courses that involve both actors and approvers thereof in breach of Covenant, are ordinarily vilipended with; such as, ignorant, hot-brained schismatics, separatists, seditious, dangerous, given to divisive courses, &c. which is all the redress that dissenters have got hitherto, or are like to get, while matters continue upon such a footing with this church. *Quis talia fando temperet a lachrymis?* These things may be matter of mourning and lamentation.

9. That which greatly heightens and aggravates this obstinacy, is their justifying and defending their sinful principles and practices, by such naughtiness, if not profane, arguments, as seem unworthy consideration and refutation, were it not that these putrid arguments are become the common cant (almost in every body's mouth that learn of them their way) seemingly in imitation of their predecessors; no less than the collecting and improving such corrupt and scandalous courses, recorded in sacred and profane history, as the judge, will in any measure screen them and their way from singularity and novelty, forgetting the danger that occurs in following a multitude to do evil; purely with design, as would seem, to cover and extenuate a tract of defection (to give it the most gentle name) from the Lord, and his pure ways, that has such a connection with the direful judgments threatened, and often inflicted up-

on the actors, promoters, and defenders of such courses and practices, as may make all to tremble: Yea, when they have used all diligence, in raking and scraping together such miserable declensions, defections, heresies, and profane practices, they stand not to produce collections of them, at every turn, as if these were examples and precepts worthy all due imitation and obedience; as if these were the acts of the holy Apostles, or of our worthy Reformers; as if these were the glorious patterns shewn in the mount; and the authors of these ways were the noble Cloud of Witnesses, encompassing us round about, that all should imitate and copy after: Boldly affirming, that the horrid wickedness of Eli's sons, remarkably punished of the Lord, did not warrant an abstraction or secession from them; and maintaining, that it was people's duty to join with that worship, as performed by such debauchees or sons of Belial, as Eli's sons were, 1 Sam. ii. 12. and consequently, what is divinely instituted, howsoever corrupted and perverted, and by whomsoever mismanaged and abused, must all be joined with: The old Popish argument. Oh, how shocking to nature, repugnant to reason, and destructive to religion is it, to affirm and hold, that the Lord's people, particularly religious chaste women, were called to, or could join with such profane priests, persisting in such gross, known and scandalous wickedness, after admonition both from their father (though too gentle, for which unfaithfulness God visited him and his house with awful judgments, even to total desolation) and also from the people, who were not only warranted, but obliged to withdraw from Eli's sons, so hainously and notourly guilty of gross scandalous offences and wickedness, wilfully continued in, without any redress, satisfaction or reformation! The Apostle, Rom. xvi. 17. commands to "mark such as cause divisions and offences," &c. "and avoid them," &c. The sinful practices of these wicked priests, were just causes of offences and di-

visions ; yea, their sins, as causes of the people's abhorring the offering of the Lord, are said to be very great in God's sight. From which it would seem, this abhorring was not so much the people's sin, (nor they rebuked or punished for it) as the sin of these vile priests, " who set themselves above God," 1 Sam. ii. 29. " and had departed out of the way, " and had caused many to stumble at the law," Mal. ii. 8. " Who, in works, denied God, being " abominable, and to every good work reprobate," Tit. i. 16. " Being given over to a reprobate mind, " to do those things which are not convenient," Rom. i. 28. " Being filled with all unrighteousness, " fornication, wickedness, covetousness," &c. verse 29. compared with 1 Sam. xii. 13, 14, 15, 16.

That they made the people to transgress, by committing lewdness with some of them, and alluring others to commit immoralities, in imitation of their black examples, seems abundantly clear ; yet nobody can refuse, that the danger of infection to people's souls, from the scandalous behaviour of the Priests, did sufficiently warrant withdrawing from them (if people, for bodily safety, may be allowed to guard against contagious maladies), except such as at the same time must own, that people are reduced to such antisciptural hardship, and tied down, not by the laws of Christ, but by laws of men of corrupt minds, to such illimited unity, as hazards the eternal loss of their precious souls, and chains them down to the direct profanation of the holy name of God, and open breach of the Moral Law, for the preservation of that union, by their being confined to join with such scandalous persons, whom the Holy Ghost commands to be marked and avoided. Furthermore, it is clear from scripture, that all persons, whether priests or others, upon committing adultery, were appointed to be stoned to death : Sure then, it must be strange and lax doctrine, to hold and affirm, that the Lord's people were bound to join in worship with such, as were dead in law ; and justly, upon the ac-

count of that horrid open wickedness, deserved it; and thereby lay themselves obnoxious to the same guilt, and the same untimely end, which they met with, though not by Eli, but by the Lord, who was provoked, through the neglect of the administration of justice upon the guilty, to take the sword in his own hand, and accomplish his dreadful threatenings, in the execution of his own law. It has been the fixed opinion of some of the Fathers, viz. Cyprian and Ireneus, &c. and other orthodox divines, that people might separate from a Bishop or Presbyter, whose life was scandalous; and sure, no man of sound principle will stand by the other side of the question.

10. That which further aggravates the obstinacy of this church, in her sinful course of defection, &c. and does not a little deteriorate her schism from the true reformed church of Christ in Scotland, is her too constant practice of affirming in converse, sermons and writings, &c. That our blessed Lord enjoined church-communion with the Scribes and Pharisees, &c. both by precept and practice. This is alledged, partly to defend communion with them, and partly to draw others into the same course of compliance with themselves: How inconsistent and opposite this defence is, to our blessed Lord's doctrines, precepts and practice, seems obvious to every body, that will allow himself, without prejudice or bias, seriously to ponder the same. Does not our Lord, in the 23d of Matthew, from the 13th verse and downwards, call them "hypocrites, enemies to his kingdom, devourers of widows' houses, makers of proselytes for hell, blind guides, fools and blind, neglectors of the weightier matters of the law, extortioners," and excessively devoted to superstition, like "whited sepulchres, full of all uncleanness, murderers, scourgers, and persecutors of the godly; yea, serpents, a generation of vipers;" and such as "brought upon themselves, by their wicked deeds, all the righteous blood shed upon

“ the earth, from Abel unto Zacharias, whom they  
 “ flew betwixt the porch and the altar ?” Does not  
 our Lord, call them five times blind fools, and blind  
 guides, in that chapter, and denounces eight woes  
 against them, for the foresaid wickedness, which are  
 not woes of commiseration and pity, but woes of  
 condemnation ? Does not our Lord, in the 16th  
 chapter of Matthew, 6th and 12th verses, charge the  
 disciples to “ beware of the doctrine of the Phari-  
 “ sees and Sadducees ;” and in the 15th of Matthew,  
 6th verse, shews that they had “ made the command  
 “ of God of none effect by their traditions ?” In 9th  
 verse, their “ worship is vain, teaching for doctrines  
 “ the commandments of men.” In the 13th verse he  
 threatens their eradication ; because God had never  
 put them into that office, or given them any mission,  
 to intermeddle with the affairs of his house ; and in  
 the 14th verse, our Lord preaches downright separa-  
 tion from them ; charges his Disciples and others  
 to let them alone, and flee from them as impostors ;  
 the margin leads to Hosea iv. 17. Our Lord gives  
 his reason, why his Disciples, &c. should not join  
 with them, viz. Because they were “ blind leaders  
 “ of the blind. Behold their end, “ both shall fall  
 “ into the ditch.” It is needless to adduce instances  
 of this sort ; for it is known our Lord calls them  
 children of the devil ; they were the very Antichrist.  
 The Sadducees, a part of that church, denied the  
 resurrection, which subverts the Christian faith.  
 These Pharisees were guilty of blasphemy, bitter  
 and cruel persecutors of Christ and his followers ;  
 not only kept, but got the priesthood by bribery and  
 moyen ; would not be reclaimed from their scandal-  
 ous, superstitious, and pernicious traditions ; wholly  
 ignorant of the gospel ; violent establishers of their  
 own righteousness ; gross perverters of God’s law ;  
 denied that there are three distinct persons in the  
 Trinity, John viii. 19, 40, 41,—45. Denied the  
 divinity of Christ ; taught doctrinally, that the Mes-  
 sah was to be only a mere man, of the seed of

David, Matth. xxii. 42, &c. and an earthly king; denied our Lord to be the true Messiah; yea taught, that he had a devil, and the prince of devils. And, in short, many of them were guilty of the unpardonable sin, viz. the sin against the Holy Ghost. Hence, to affirm, that our Lord, either before or after he entered upon the public ministry, joined in worship with the Scribes and Pharisees, &c. seems plainly to make our Lord's practice and doctrine to clash, the one against the other. Is it a thing supposable, that our Lord would join in worship with a church, that was the synagogue of Satan, the officers and chief managers of which were the children of the devil, John viii. 44, &c. whose doctrine was the very reverse of his? Is it supposable, that he would give them such names and epithets, and yet countenance their worship? Is it possible that he would practise one thing, and preach another, viz. that he would tell the world to beware of their leaven, beware of their doctrine; and charge the world to let them alone, because they being blind, and their doctrine pernicious and damnable, people would be led into the ditch, that is to say, into hell with themselves, and yet at the same time countenance that way of it?

That scripture, Luke iv. 16. which some of the patrons of this plea and strange conceit build on, seems to make nought for their purpose; for, if it proves any thing, it proves too much, and so nothing. The words are, "And he came to Nazareth, the place where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." It is said, and publicly taught from this text by some, that it was our Lord's practice to frequent the ordinances, as dispensed by these intruding hirelings, thieves and robbers, viz. the Scribes, Pharisees and Sadducees. This text, when compared with the preceding verse, viz. "And he taught in their synagogues," namely, in Galilee, &c. And with Matth,

iv. 23. " And Jesus went about all Galilee, teaching in their synagogues, &c. And with Matth. xiii. 54. which seems to explain the foregoing text; viz. " And when he came into his own country, he " taught them in their synagogue," &c. Now, this last-cited text seems to give us the plain meaning of that in Luke iv. 16. and the scripture is its own best interpreter: Hence then these texts, compared with one another, in my opinion, plainly evince, that, as it was our Lord's practice or custom, when going his circular course in preaching the gospel to poor sinners, to enter into the several synagogues of the land, where he had both opportunity to have greater plenty of hearers, and also access to refute the manifold errors and gross corruptions, together with the vile and loathsome traditions and superstition, which poison the people, and were vented, and had been for a considerable time taught by the Scribes and Pharisees, &c. So, when he came to his " own " country, the place where he was brought up," viz. Nazareth, he followed the same custom, that is to say, he entered into the synagogue in Nazareth, and taught there, as he had done in Galilee, and other places. If the word *custom* must be restricted unto our Lord's practice, for a proof that he frequented the Pharisaical worship, before he entered upon the public ministry; then it will as fully prove that it was his *custom* to stand up and read and preach also, before he entered upon the ministry; because of the copulative *and*, which is absurd: Besides, I don't see how this alledged joining agrees with his preaching a positive separation from them afterwards, as is plain he did.

Some sentences from a book, entitled, A Casuistical Essay upon the Lord's Prayer, printed at Edinburgh 1705, deserve room here, page 71, &c. The Author (supposed to be Mr. James Hog) says,

" With all becoming deference to great and eminent Divines of another mind, I sincerely judge that our Lord Jesus did not command, nor allow to hear

the Pharisaical teachers of that period, nor such as they were in any age: For, when I seriously ponder, (as before the Lord) how clearly and pointedly their gross ignorance, and perversions of the great fundamentals both of law and gospel, are decyphered in the word, their bitter and implacable hatred and violent pursuing of the Messias, whom they persecuted to the utmost, even against their own consciences, (wherein at the least severals of them committed the unpardonable sin, Matth. xii. 27, 28, 31. Mark iii. 28.) together with the pains (may I so express it?) which our Lord hath taken on all occasions to detect them unto the people, with the many cautions he gives to beware of them, and to take heed lest they should be infected with the poisonous leaven of their doctrine, (Matth. xvi. 6, 7, 11, 12, &c. Mark viii. 15. and xii. 38. Luke xii. 1.) and hypocritical pageantry; and add to this the woes he pronounceth against them in the course of doctrine, almost at every turn, Luke xi. 42, 52, 53. and the whole clusters which at once he heapeth on them, Matth. xxiii. from verse 13, &c. and more to this purpose, which the gospel-history representeth; I cannot reconcile these so strong and pathological dissuaves, with an allowance to countenance the administrations of such of them who taught publicly; especially, for that we are expressly prohibited to 'hear the instruction that causeth to err from the words of knowledge,' Prov. xix. 27. And the poisonous plague of heretical doctrine and teachers is still to be evited, chiefly when the whole mass is corrupted, and scarce any thing left entire (as in the present case) and that it is both required of Christ's sheep, and commended as a property peculiar to them, from a supernatural and saving instinct, to put difference betwixt Christ's voice, and the voice of strangers, John x. 4, 5. as also not to follow, but flee from these strangers.——

"The only material objection I know, which seemeth to militate against this account, is the al-

ledged exprefs command of the Lord Jefus to the contrary, ‘ The Scribes and Pharifees fit in Moses’ feat, all therefore whatfoever they bid you obferve, ‘ that obferve and do,’ &c. Matth. xxiii. 2, 3. Great men have had their judicious obfervations towards opening this place, and vary according to their different sentiments about church-communion. I fhall not enter upon any difquifition of thefe matters, feeing I fincerely judge that a mere inadvertancy in the tranflation hath occafioned all the duft, which is raifed in a cafe, otherwife clear; the generality of interpreters having taken that for a *command*, which truly is a *reproof*, while they tranflate the words *imperatively*, which are as clearly in the *indicative mood*, (the termination being one in both) and the whole connection of words, and purpofes requireth to be underftood fo: Thus the fenfe is plain, viz. The Scribes and Pharifees fit in Moses’ feat; here is the fnare and tentation, and hence ye are fimply and finfully impofed upon, fo that whatfoever they bid you obferve, that (fo great is your fillinefs) ye obferve and do, right or wrong; but ye do not according to their works, for they fay and do not: Though they impofe upon you, whose fimplicity rendereth you an eafy prey unto them; yet they are not fuch fools, and love their eafe better, than to put their own necks under the grievous yokes, which they wreathe for others, verfe 4. ‘ For they bind heavy burthens, ‘ and grievous to be borne, and lay them upon mens ‘ fhoulders, but they themfelves will not touch them ‘ with one of their fingers,’ &c. In this way all the purpofes cohere pleafantly, and the detection of thefe hypocrites, whose great bufinefs it was to make a pompous parade (verfe 5.) before men, was a fit introduction to the many woes pronounced againft them from verfe 13. And I would appeal to the ferial and fedate confideration of thefe who expound the text in the ufual manner, what congruity may be affigned, for pronouncing fo many woes againft thefe falfe teachers, as the worft of

men, after peremptory commands to attend their ministry."—Thus he.

As these judicious and solid sentences, from the Casuistical Essay, do very much confirm what was before said concerning the Pharisaical worship, and our Lord's opposition thereunto, both in practice and precept; so, in agreeableness to this, a few instances from the Practical Use of Saving Knowledge, may be heard upon this point.

In first Evidence of true Faith, Section 9. from Matth. v. 20. it is said, "That the righteousness of every true Christian must be more than the righteousness of the Scribes and Pharisees: For the Scribes and Pharisees, albeit they took great pains to discharge sundry duties of the law: yet they cutted short the exposition thereof, that it might the less condemn their practice. They studied the outward part of the duty, but neglected the inward and spiritual part; they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God. In a word, they went about to establish their own righteousness, and rejected the righteousness of God by faith in Jesus."

Furthermore, our Scots Confession of Faith, Art. 18. which we are sworn to maintain and defend by the National Covenant, sets this matter in such a clear light, that none, but such as overlook it, can in the least imagine, that our Lord either commanded or allowed that Pharisaical servitude to be countenanced, in regard it affirms, these Scribes and Pharisees, &c. were not the church of God, but the horrible harlot, the filthy synagogue of Satan.

The title of this article of our faith is, "*The Notes whereby the true Kirk is discerned from the false, &c.*—Because that Satan from the beginning hath laboured to deck his pestilent synagogue with the title of the church of God, and hath enflamed the hearts of cruel murderers, to persecute, trouble, and molest the true kirk, and members thereof, as Cain did Abel, Gen. iv. 8. Ishmael Isaac, Gen. xxi. 9.

Eſau Jacob, Gen. xxvii. 41. and the whole Prieſthood of the Jews Chriſt Jeſus himſelf, and his Apoſtles after him, Matth. xxiii. 34. John xv. 18, 19, 20, 24. and xi. 47, 53. Acts iv. 1,—3. and v. 17, 18. It is one thing moſt requiſite, that the true kirk be diſcerned from the filthy ſynagogues, by clear and perfect notes, leſt we, being deceived, receive and embrace to our own condemnation, the one for the other. The notes, ſigns, and aſſured tokens, whereby the immaculate ſpouſe of Chriſt Jeſus is known from the horrible harlot, the kirk-malignant, we affirm, are neither antiquity, title-urſurped, lineal deſcent, place appointed, nor multitude of men approving an error; for Cain in age and title was preferred to Abel and Seth, Gen. iv. Jeruſalem had prerogative above all places of the earth, Pſal. xlviii. 2, 3. Matth. v. 35. where alſo were Prieſts lineally deſcended from Aaron; and greater numbers followed the Scribes, Pharifees and Prieſts, than unfeignedly believed and approved Chriſt Jeſus and his doctrine, John xii. 42. And yet, (N. B.) as we ſuppoſe, no man of ſound judgment will grant, that any of the forenamed were the church of God."

I muſt add, the preaching, writing, and eſtabliſhing a doctrine, which is the very reverſe of this, that waſeſtabliſhed by eccleſiaſtic and civil laws, and which all in the nation are bound by the oath of God to maintain, is ſomething like, after vows to make enquiry; And no ſmall confirmation of the above Reaſons of Diſſent, particularly in the matter of doctrine. Voetius Pol. Eccleſ. Part iii. page 745, 746, ſays expreſsly,—“ It is not likely to me, “ that Chriſt would have intruding hirelings and “ thieves (ſpeaking of the Pharifees and Sadducees) “ to be heard by believers, and ſuch as deſire their “ ſalvation;” where he enumerates many ſcriptures, and ſeveral reaſons, to prove, that the pious Jews heard the true and orthodox Prieſts in Chriſt's time, &c. which clears how we are to underſtand Chriſt.

remitting the leper, Matth. viii. 4. to the Priests, and Luke 1st and 2d chapters, anent Zacharias, Simeon and Anna. To which may be added, according to Pareus and others, the “ words for a testimony “ unto them, means a testimony of the leper cleansed, against the corrupt Priests.”—See the Vindication of the Ministers and Ruling Elders, who refused the Oath of Abjuration, printed 1713.

Upon the whole, this church, in heaping together the corruptions, declensions and miscarriages of other churches, and improving them as weapons in defence of their own declensions and defections, &c. do shrewdly bewray the badness of their cause, and obstinacy in the same: and the most native consequence, that I can possibly draw from this practice, of adducing the evils of other churches, in defence of their own, is in short this, That a church must exceed in corruption, error, wickedness and apostasy, not only that church, in which Eli's sons were Priests, and the Asiatic churches, in whom there were, that taught to eat things sacrificed to idols, and commit fornication, &c. (for which they are long ago extinct.) But even that Jewish church consisting of Scribes, Pharisees and Priests, &c. whom with their pestilential doctrines we hear condemned by our Lord: I say, such pleaders seem to be of opinion, that a church must exceed and outdo all these in wickedness and error, &c. before any just secession can be made from her; and hereby our Reformers, in separating from the Romish and Prelatic Hierarchy, and purging the church of their foolish and idolatrous fopperies, &c. come to be condemned; And how they can defend their own pretended secession from the established Prelatic church of England, which retains God's ordinances, such as reading, praying, preaching, singing, sacraments, &c. (as did the foresaid churches) and are scarce chargeable with such manifest abominations and heresies, as the Jewish Priesthood, and some of the Asiatic churches were, though exceeding numerous and hainous both.

In a consistency with this argument (thrown up almost at every turn) viz. of pleading for Union from the alledged example of our Lord's joining with that church, which our Confession foresaid says was not the church of God; I say, how she can plead the lawfulness of joining with Eli's sons, the Scribes and Pharisees, and the Asiatic churches, &c. and at the same time refuse communion, with a church not so grossly corrupted, as they were, in a way consistent with truth, duty and equity, is what I am yet to learn: in the mean time, I must do the church this piece of justice, as frankly to own, that they are not the first founders and authors of these defences; for the church of Rome and England both claim interest in them, and they were the only Achillean arguments, when the late Prelacy formally prevailed in Scotland: perhaps they have even crept into this church, when such a number of the Prelates creatures and other wares were received; and, because of their antiquity, some will have them equity and duty: yet it is only the law and testimony people should have recourse unto; and, if Paul or an angel from heaven speak not according to this word, such must not be followed or joined with, because there is no truth in them. Mr. Burrough on Hosea iv. 15. says, "Indeed the consideration, "how others sin against God, should be so far from "being an argument to draw us into sin, as it "ought to be the greatest argument to draw us from "sin," &c.

Now, upon the whole of the preceeding heads, or Reasons of Dissent, these following conclusions seem somewhat to justify the grounds, and continuance of secession from this Revolution-church. Such as,

*Conclusion 1.* Seeing this church has received into her ministerial communion, as above, such persons as Christ's Ambassadors, who, (1.) Either never had a commission from him in his orderly and appointed way, but assumed it, or got it from them that had

none themselves to give, as the Prelatic Curates, ordained by the Prelates, who ran unsent, Jer. xxiii. 21, 22. so could not preach, Rom. x. 15. being strangers, whom the sheep could not hear; John x. 15. Or, (2.) Such as had wholly subjected their commission to the disposal of strange lords, as did such old Presbyters, as conformed to Prelacy, and others that submitted by the Act of Glasgow, to their deposition, neglecting to avouch publicly their ministerial exercise, preaching privately sometimes, doing, and suffering violence to be done to the law of their Master, condemned Zeph. iii. 4. Or, (3.) Such as had changed the holding of their commission, by taking a new grant from the usurper of Christ's prerogatives, with such instructions as were dishonourable to him, and destructive to his kingdom's privileges, such as the indulged and their Brethren, the connived at, and tolerated Clergy, without any convincing evidences of repentance, or just and faithful testimony against this leaven, which seems to have sadly leavened the whole mass, few excepted: I say the church being compounded of these different qualities and ingredients, the same solid arguments that took place against hearing, or joining with all or any of these foresaid distinctions, do as forcibly militate against communion with this church.

*Concl. 2.* When a church neglects to prosecute, perverts or corrupts their commission, either by preaching false doctrine, making false application of true doctrine, or formally binds up her own hands by sinful oaths, from following and pursuing her undoubted sworn unto duty, practically condemning the generation of the righteous, perverting people from the right ways of the Lord, as once attained, maintained and practised in this land; denying, declining and disowning duty, yea, approving ways prejudicial to duty, leading into snares, defending and pleading for defection; as is the case in hand with reference to this church, as above instructed.

Hence what is duty seems abundantly clear from the known records, viz. people must not follow  
 “ a multitude to do evil, nor hear the instruction  
 “ that causeth to err from the words of knowledge,  
 “ Prov. xix. 27. nor such leaders as cause the peo-  
 “ ple to err,” Isa. ix. 16. Ezek. xxii. 28.

Mr. Durham, on Revelation, page 55. says—“ In matter of hearing, it is not so hard to discern who are to be accounted to speak without God’s commission, because such have ordinarily no warrantable call at all, &c.—or by palpable defection from the truth, and commission given in that call, they have forfeited their commission, and so no more to be accounted ambassadors to Christ, or watchmen of his flock, than a watchman of the city is to be accounted an observer thereof, when he hath publicly made defection to the enemy, and taken on with him.”

*Concl.* 3. When a church actually causes divisions and offences, contrary to the doctrine we have learned, by either maintaining and fostering these causes of divisions and offences; or by casting fewel on that fire, through reproaching and persecuting with teeth and keenness, such as are obliged in point of duty and conscience to oppose the evil of their ways: or when a church does promote and abet a downright Schism, and will not be persuaded to let divisions fall by removing the causes thereof, though it may be done without prejudice, yea, to the great advantage and honour of truth; as seems to be the case in hand with reference to this church, on account of her schism from the Covenanted Reformation, together with her other increasing evils, strenuously defended by the bulk of this church. The Apostle Paul, Rom. xvi. 17. 18. shows clearly what is called for duty in this case by two plain precepts: The first is, That they should be marked as a watchman marks, when descrying the motions of an enemy, &c. The second is, That such should be avoided or declined. The like counsel is given, 2 Thess. iii. 6, 14. 1 Tim. vi. 3, 4, 5. 2 Tim. iii. 5. Tit. iii. 10. 2 John 10.

*Concl.* 4. When a church doth in judgment and practice, so far fall from the truth, that her Ministers maintain, patronize, strengthen and harden one another, in a backsliding sinful course, and lay traps, gins and snares, to have the yoke of compliance more closely wreathed about the necks of her members; so that none doth, or can return from his wickedness: I say, when the case is this with a church, she must not be joined with; which was the horrible thing the Lord saw in the Prophets of Jerusalem, Jer. xxiii. 14. How applicable this, and that in Ezek. xiii. 10, 18, 19. are to this church, the judicious may judge: The words are, "Wo unto such  
 " as few pillows, &c.—and make the heart of the  
 " righteous sad, whom the Lord hath not made sad,  
 " and strengthen the hands of the wicked."

*Concl.* 5. When such scandalous defections continue, and are carried on in a church, as necessarily infer a manifold offence in countenancing them, we are by the Apostle, in the name of the Lord Jesus Christ, commanded to withdraw from such disorderly walkers, 2 Thess. iii. 6, 14. It seems evident from the preceeding account, that the Ministers of this church do walk very disorderly (for, though the context shews, that the Apostle is speaking of such as would not work with their hands, which yet by analogy holds true of Ministers, who work not the work incumbent upon them) and contrary to the ancient Acts, and ordinances of the church of Scotland, which are a part of the traditions we have received; therefore people ought to withdraw from them, while they remain so disorderly, according to this solemn charge given by the Apostle.

*Concl.* 6. That kind of Church-Government that may be most probable, wherein men ought to unite, Mr. Durham in his Treatise on Scandal, page 341, printed Edinburgh 1680, thinks should have these characters. (1.) "It must be a government that can extend unto, and reach all the body; for one main end of government is union, Eph. iv. 3. 10, 11.

and the removing of offences, which make divisions, Matt. xviii. And this union is not to be in this or that particular part of the body, but in the whole, 1 Cor. xii. That there be no schism in the body, therefore it must extend to all, or be in a capacity to do so. (2.) It should be in a proportionable fitness to remove the causes that breed divisions (for there cannot be union in a government that is not fitted for that) and therefore must be able to purge corrupt Teachers, and the leaven of corrupt doctrine out of the whole church, or any part thereof.—(3.) It must be such a government, as hath an unity among the whole Governors for this end; and so it must answer to the unity of the body." That this church cannot pretend to such a comely government, seems plain from the vast numbers of different sorts of corrupt Teachers (who instead of removing, do breed offences, and increase divisions) that have been comprehended, and yet remain or lodge within her walls; and, so far as I know, no suitable endeavours used to have these corrupt Teachers, and the leaven of corrupt doctrine purged out. I beg pardon for repeating the common designations such get, and as some think deserve, from the accessory hand they have had to such offences and divisions, &c. such as the temporizing Curates, Indulged, Tested, Tolerated, Jurants, Erastians, Legalists, Arianizers, Socinianizers, Latitudinarians, &c. whether the purging out, and cleansing of such, be a thing that they cannot do, or will not, themselves best know; but it is not done, &c. And while the matter continues so, her government does no manner of way agree to the foresaid characters of government; and consequently union with a church, whose government is disagreeable to the very essential and vital parts of government, must be very uncomfortable, because sinful. 'Tis judged, when a church declines the pure ways of Christ, peoples bound duty is to stand and ask for the old paths, &c. Jer. vi. 16. or when a church will not be persuaded to walk in the good

old way, nobody is called to walk with her, not being agreed, Amos iii. 3. or when she is given to changes, none is to meddle with her, Prov. xxiv. 21. When a church is impure in her administrations, lax in principles, superficial in practice, and is in march towards Mystical Babylon, none can be blamed for leaving her communion; seeing separation in such a case is enjoined, 2 Cor. vi. 17. or when she practises evil, and defends the same, to abstain from such evils and actors of them seems duty, 1 Thess. v. 22. or when a church intangleth herself and others into thralldom, bondage and slavery; then it is duty to "stand fast in the liberty wherewith Christ hath made us free," Gal. v. 1. Or when she is temporary, unsteadfast and unstable in the profession of her faith, whirling about, as state and interest move or blow, then it is duty to "hold fast the profession of our faith without wavering," Heb. x. 23. Or when a church turns neutral, indifferent, lukewarm, perfidious, treacherous, careless and cool in the cause of Christ, notwithstanding of Solemn Vows and Engagements to the contrary; in that case, duty is clear, namely, to "contend earnestly for the faith once delivered unto the saints," Jude verse 3. See Rev. iii. 11. Jer. xv. 19.

*Concl.* 7. Although what is above said and cited, do abundantly instruct the equity and necessity of maintaining a testimony in a way of secession from this church; yet, if any body pleases, he will find it no unprofitable exercise, to search and ponder the following scripture-precepts, promises and threatenings; and having compared them with the sins and defections obvious in this church, seriously consider what may be the mind of God, declared in his word, the only rule of our faith and life, and the alone bond obliging our consciences, in the matter of sin and duty, viz. Deut. xxvii. 18. Prov. iv. 14, 15, Prov. xxviii. 4, 9, 10, 13. Isa. iii. 12. the latter part of the verse. Isa. ix. 16. Isa. xliii. 27. Jer. ii. 34, 35. Jer. xii. 10. Jer. xv. 5, 6. Jer. xvi.

12, 13. Jer. xxiii. 1, 2. Ezek. xiii. 3. compared with verse 22. Ezek. xiv. 10, 11. Ezek. xxxiv. throughout. Ezek. xlv. 10,—17. Hof. ii. 1, 2, 3. Hof. v. 11, 12. Hof. vi. 7, 8, 9. Mic. iii. 12, 11, 12. Mal. ii. 8, 9. Matt. vii. 20. Matt. xv. 13, 14. 1 Cor. v. 11. Gal. ii. 18. 2 Tim. iii. 1,—6. Heb. x. 23. 2 John x. 11. Nor needs any alledge against this, the scriptures pressing unity, till they make it appear, that the unity they plead for is duly qualified according to those scriptures, viz. in the Lord, and in the way of truth and duty; for all those scriptures speak directly against this present church, that has broken, and continues to violate our Covenants, the conditions and bonds of our unity. Wherefore I shall conclude all that has been said on this head, with that precept, 2 Cor. vi. 17. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.” Mr. Burroughs on Hosea iv. 17. says, “In Exod. xxxiii. 7. we read, That when the people had notoriously sinned against God, Moses took the tabernacle of the congregation, and pitched it without the camp: he went away from the people, and did separate from them till they did repent, and would not come amongst them: he took the tabernacle, and went away from the camp, at a great distance from them, more than ordinary.”

As for these arguments, taken from the writings of the famous Rutherford, concerning the Jewish church and the church of Corinth, they militate little against dissenters in our present circumstances.

Great noise this church has made, and still does, about that little great word SCHISM. But, as the proverb runs, they give both the great blow, and the loud cry; they blame others for their own faults; That Presbyterian Dissenters are not, nor can be guilty of Schism, in peaceably separating from this Revolution-church; but that this Church, in separating from the Principles, Acts, and Constitutions of the true reformed genuine Covenanted Church of Christ in Scotland (to which the foresaid Dissenters adhere, and contend for) is guilty of SCHISM, may be clearly documented in few words.

I SHALL not spend time in criticising upon the word *Schism*: It is commonly used, (1.) For breach of union in the church: Thus these that abide in the church may be guilty of Schism, more than those that peaceably leave it, while they that remain in it make divisions and parties, differing about doctrines, principles, tenets and opinions, &c. This is Schism in the body, 1 Cor. xii. 25. (2.) It is taken for any causeless separation from a well-constitute church, sound in doctrine, pure in worship, impartial in discipline, free and unrestricted in her government: Otherwise, a peaceable departure from any church is not Schism, when there is just cause for leaving her communion (as is the case with reference to this Church, and Presbyterian Dissenters) for a Schism must needs be theirs, whose the cause of it is; the word runs full out of the mouth of Christ ever against such as give the offence, not against such as take it. (3.) "Schism (say the authors of the Covenanters' Plea, page 32.) signifies properly a rent or breach, which, when it is from, or in the community of a church, is very sinful, both because against the command of God directly and interpretatively; but it must be from the communion of a church walking according to

“ the Divine rule, otherwise (if the Church’s deviation especially be great) there is no fear of any “ guilt of Schism, in departing from it.” (4.) It may also signify a cutting or section in a solid body; as in the cleaving or riving of wood, where the parts of it, before united, are rent asunder.

I am of the mind, that none of these four cases can justly be applied to Presbyterian Dissenters: In regard (1.) They have neither altered nor departed professedly from the doctrine, worship, discipline, government, terms of communion, nor the reformed principles of the Church of Scotland, as legally established 1649; and so are not guilty of any breach of union from that church: Our Separatists must prove this, before they can justly charge Dissenters with Schism. (2.) The above grounds of dissent sufficiently evince, that their refusing communion with, or secession from this Revolution-church, is not causeless; and that her unsoundness in constitutions, principles, doctrine, worship, discipline, government, and terms of communion, &c. are some of the causes; and Schism being always theirs who are the causers of it through defection and corrupt courses, &c. it cannot be charged upon Dissenters. (3.) That this Revolution-church is not walking according to the Divine rule, but palpably deviating from it, our Confessions of Faith, Covenants National and Solemn League, and have made Acts contrary to the Confession, as is asserted and declared in the Protestation given in to the Assembly 1720, against the Acts condemning the Marrow of Modern Divinity (as above) seems to screen Presbyterian Dissenters from meriting the designation of Schismatics, or being guilty of Schism. Hence, until this church clearly prove, that our Reforming Church fore said did not walk according to the Divine rule, in her doctrine, worship, discipline, government, terms of communion, acts and constitutions, &c. and that the Covenants National and Solemn League, sworn by the authority of church

and state, with uplifted hands to the Most High God, were not lawful, and consequently not binding on posterity, they may forbear, for all time coming, while matters continue on the present footing with them, to charge Presbyterian Dissenters with Schism; seeing they adhere to, and desire, through grace, to own and prosecute the principles and attainments of that reforming period, according to Christ's institution.

But I come to the other branch of the assertion, namely, That this Revolution-church, in separating from the Reforming Church, &c. is guilty of Schism. Very little needs be said for proving this point; for, abstract from their factions, divisions, party-business, and party-names, such as Squadronian and Argathelian, Simsonian and Anti-Simsonian, &c. and intestine broils and unbecoming reproaches, shot forth against some of the Non-jurants, and the Twelve Brethren, for their adhering to, and contending for truths condemned by the Plurality-men, and some small opposition to the Arian flood (which yet insinuates something like Schism in the body, 1 Cor. xii. 25.) they have made an open, avowed, and causeless Schism, in separating from a well-constituted Church, and sound in doctrine, worship, discipline and government; from a Church, whose constitutions, principles, actings and proceedings, were more agreeable to the Divine law, than any since the Apostolic times; which cannot be forsaken and left, without being involved in a direct Schism and manifest perjury: Which is very sinful, both because against the command of God, directly and interpretatively. And sure I am, they never had just causes to leave that establishment; at least, they are not produced.

If any should examine the nature of Presbytery, which was framed by that great restorer of Presbytery in Europe, Mr. Calvin in Geneva, carried on by famous Mr. Knox and his associates in Scotland, compared with the primitive platform instituted by

Christ and his Apostles, they will find it, by many degrees, different from the methods and plans used and pursued these many years by state-politicians and exasperated men, who are evidently more actuated by carnal, self-interested, biassed spirits, than by the spirit of the Lord Jesus Christ. I say, any body may easily see, that this nominal Presbytery, that is now on foot, differs so very vastly from the true nature, and true and pure being of Presbytery, according to Christ's institution, carried on so sweetly and valiantly by our reforming fathers, that scarce is there any thing in it relative to it, but its over-reaching excrescences (as famous Mr. Dickson speaks in his Warning to Fife) obtruding upon people insufficient Ministers, against both their consciences and privileges.

Furthermore, not only the above Heads, complexly considered, prove, that this church hath made an unwarrantable separation, in principle and practice, from our comely, Reforming, Covenanting Church; but the Solemn League and Covenant, in the 1st, 2d, and 6th Articles thereof (about which this Church has never to this day kythed any concern, except in casting it out of the Confession of Faith, as the Pharisees did the blind man, when they excommunicated him, because he confessed Christ) as it does plainly shew, wherein the union of the Church consisted; so also what is Schism from her, in these words particularly in the 6th Article, namely, "That we shall assist and defend all that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer ourselves, directly nor indirectly, by whatsoever combination, persuasion or terror, to be divided or withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to detestable indifferency and neutrality in this cause." When this account is compared, and considered with the words in the 1st Article, to wit, "That we shall sincerely, really and constantly,

through the grace of God, endeavour, in our several places and callings, the preservation of the reformed religion in the church of Scotland, in doctrine, worship, discipline and government, against our common enemy, &c.—And shall endeavour to bring the churches of God in the three kingdoms, to the nearest conjunction and uniformity in religion, &c. (all Schism therefrom being renounced in the 2d Article).” I say, it is plain from these Articles compared with one another, that the union of our Covenanted Church consists in this, viz. That the members thereof firmly and steadfastly adhere to, and defend one another, in the maintaining and pursuing the ends of the Covenant, that is, in performing all the duties to God and man, that the word of God, and the true reformed religion require, for preservation and propagation of the Covenanted Reformation of these three kingdoms, Scotland, England, and Ireland, according to the tenor and obligation of our Solemn Vows, in opposition to whatsoever combination, terror or persuasion, that may come in the way thereof.

It is also evident from this, that Schism from our Covenanted Church consists in this, to wit, When the Members of the Church make defection to the contrary part, that is in plain terms, when they associate or incorporate with, assist and defend the parties against whom the Covenants was made and sworn, viz. Papists, Prelatists, and their Underlings, Heretics, &c. the common enemies of Reformation; and fall from the duties of preserving and propagating the Reformation of the three kingdoms; and refuse to join with, assist and defend those, who adhere to the Covenants, in the necessary work of renewing them, for extirpation of Popery, Prelacy, Erastianism, Superstition, Heresy, Error and Profaneness, and whatsoever is contrary to sound doctrine and the power of godliness; and for re-establishing, preserving, and propagating the Covenant-

ed Reformation, once happily established in these lands, and sworn unto by our Covenants.

Furthermore, Schism from our Covenanted Church consists also in this, viz. When Members, Ministers or others, give themselves to a detestable indifferency and neutrality, in the cause of God, namely, in the preserving and propagating the Covenanted Reformation of these three kingdoms; that is to say, When men are like so many Gallio's in the cause of God, preferring worldly ease, honour and wealth, their own interest to the interest of Christ, become easy, whether the Covenanted Reformation in these lands sink or swim; and, from a cowardly disposition in some, and a malignant, perfidious temper in others, coalesce and accord in apostatizing from the articles of the Covenant aforesaid, the cause of God, and its honest-hearted friends; and frightened from both, as if they thought it both sin and shame to have it said, that they carried any warm side to either the one or the other. I say, all members of this national Church, who, on account of any combination, persuasion, or terror and fear of worldly loss, or sufferings of whatsoever kind, are guilty in any of these two cases, are also guilty of making SCHISM from the Covenanted Church, as is clearly manifest by that 6th Article of our Solemn League.

Now, seeing this Church is notoriously and grossly guilty of making defection to the contrary part, by altering, or rather departing from the legal establishment 1649, changing the terms of communion, and by going into the legal establishment of the incorporating Union with England, whereby Erastian supremacy, and English Popish ceremonies are established; and the Jurants, by the Abjuration-oath, have solemnly ratified that Union, as proven above: Then it plainly follows, by just consequence, that this Revolution-church is not only guilty of Schism (and the Jurants most hainously guilty by their Oath) on account of the foresaid defection and sinful deserting of the foresaid establishment, &c. but also in

respect of neutrality and indifferency in the cause of God, in never making any suitable endeavours to have that glorious work revived and restored, or her own lost ground retrieved; and so she is allowed to apply the hainousness of Schism, the bitter effects, and lamentable concomitants thereof, to herself, which she endeavours to father upon, and apply unto Presbyterian Dissenters.

Any who have not rejected our Covenants, and design not wilfully to trample on that Reformation, may be fully satisfied as to this sense of the Solemn League and Covenant, from the printed Acts of the Venerable Assemblies, Anno 1645, Sess. 14. p. 283. 1647, Sess. 15. p. 334. and 1648, Sess. 21. p. 391, 392, in their Explications of that 6th Article of the Solemn League and Covenant.

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I come now to answer some Objections, ordinarily adduced by Ministers, and others of this Church, against Presbyterian Dissenters: Such as,

*Objection 1.* “**E**NGLAND and Ireland have formally broken the Solemn League and Covenant, by the re-establishment of Prelacy, &c. Therefore it is not binding on Scotland: When two parties are carrying a barrow, if the one throw down the one end of it, the other is not bound to bear up the other: and so in the present case.”

*Answer 1st.* The Solemn League and Covenant was not made betwixt Scotland, England and Ireland, only, but betwixt the Lord and these three nations: Hence, the violation of that Covenant by England and Ireland, can never, while the world stands, free themselves or Scotland from the religious observance of such a moral duty; yea, in regard this moral duty, antecedently binding to any solemnity, had the God of Truth (who is a Cove-

nant-keeping God, and the punisher of Covenant-breakers) for the one party, and these three lands for the other, heaven will not, earth and hell cannot loose one soul therein from the binding force thereof.

2dly, Albeit I make no comparisons betwixt this Covenant and the Fourth Commandment, yet by the same parity of reason, as often as England and Ireland break it, Scotland may do the same, if imitation may be lawfully sustained and followed, in the violation of sacred ties: Yea, by virtue of the same reason, it will follow, that Scotland may openly declare themselves in favours of Prelacy, embrace the Book of Common Prayer, with all the rites and ceremonies in the English Liturgy, depending on that Hierarchy; throw off Presbytery, name and thing, and deny they stand in any relation to our Confessions of Faith, &c. because England and Ireland have so done; which received standards were expressly promised in the 1st Article of the Solemn League and Covenant, and really made in prosecution of the ends of that Covenant, as parts of the Covenanted uniformity in religion, betwixt the Churches of Christ in these three kingdoms. But this Objection is clearly answered by the Venerable Assembly of the Church of Scotland 1649, Sess. ult. in their Brotherly Exhortation to their Brethren in England, page 474, &c. where they declare, That the Solemn League is still standing and binding upon the three nations; that one nation's breaking it, does in no manner of way free the other, nor any person therein; and say, That it is only that *Man of Sin*, who assumes that power of dispensing with oaths; that all such as claim that power unto themselves, as they join with him in his sin, so must they expect to partake of his plagues, &c. which *Barrow* will be more heavy to bear, than the duties of the said Covenant. How dreadful a thing it is to break and abjure Covenants, materially and formally binding, and what direful judgments perjury hath

brought on in all ages, is clearly shewn from sacred and profane history, in the Apologetical Relation, from page 327,—359, printed 1665.

*Object. 2.* “Some Presbyterian Dissenters were born in, joined with, and yet have left the communion of this Church, which is established by law (whereas that Church, Dissenters contend for, is not established, her laws of establishment being rescinded, &c.) these being joined with others, are all Schismatics.”

*Answer.* As not a few Presbyterian Dissenters, in a firm adherence to Reformation-principles, were never in the communion of this established Church, but still studied, through Divine aid, to maintain a Testimony against this Church, in her sinful and separating courses from our Reforming Church, and therefore cannot be reputed Schismatics; so there are a considerable number of Dissenters, who either were brought up in close communion with this Church, or through mistakes and ignorance of her miscarriages and growing corruptions, being seduced and whiddled into a compliance, have left the communion of this Church, upon the very same solid grounds, for which others refused it, from the commencement of her constitution; as soon as they clearly understood what progress this Church had made, and are still making in a course of sinful separation from the Reformation-establishment; and so have made no unlawful secession, in returning to a remnant of their Reformed Mother-church, and her good old Covenanting principles, where they are better satisfied, as the Apostle Paul, Gal. i. 13,—16. by his own example hath taught them.

2dly, Whereas it is said, this Revolution-church is established by law, and that Church which Dissenters contend for, is not, &c. It is replied, and yet they do not cry out that their Church is in danger, for they know it is founded upon the Rock of Ages, Matth. xvi. 18. “Upon this Rock will I build my church, and the gates of hell shall not prevail

" against it ;" which seems to be a foundation, not a little preferable to the laws of men, and the inclinations of the people. But beside, their Church being established by the laws of Heaven, her doctrines, principles, and privileges are abundantly well fenced and established with human laws, which could not be nullified by that wicked Act Rescissory, the fruit and product of tyranny and arbitrary government, in regard they were founded upon the Divine law, and framed for the defence of the truth thereof; and so never have been, nor can be lawfully repelled, but stand in force.

*Object. 3.* " Do you, the Dissenters, think you are in the right, and all the great and learned Ministers in this present Church in the wrong? Sure we have both the greatest men, and the greatest number on our side, you have only a few, and these of the weakest sort, and your people are ignorant, &c.

*Ans. 1<sup>st</sup>,* Though I would hope few should lay any weight on this Objection; and it were enough to desire such who do lay weight thereon to consider, John vii. 47, 48, 49. with Mr. Hutcheson's Notes on that chapter. Yet I shall only say, that an impartial observer will find, that, for most part, in all periods, God hath made use of *nothings*, not only to break the ice to others, but to bear testimony for him: He *hides from the wise and prudent, and reveals unto babes*: He makes the *foolish things of this world to confound the wise*, &c. Holy is our Sovereign, who doth what he will.

*2dly,* I own this Church hath the greatest men, and the greatest number on her side; and so had the Jews in the Apostles time; and so had the Papists at the Reformation, Rev. xiii. 3. The whole world wondered after the beast; and so have the Prelatists at this day in Britain and Ireland. I wonder not to hear the old cry, " Have any of the Rulers, " or of the Pharisees believed on him?" What if they do not? Will it follow, that Dissenters must

not believe? Little did the Chief Priests, Scribes and Pharisees, with the body of the Jewish nation, think, that a few men, dissenters from the national worship, were in the right, and all they in the wrong: They were so far from that thought, that they counted them ignorant, deluded and cursed; *This people that know not the law are cursed.* If Christ's disciples were to go in the way that the most or the greatest go, they might have no cross to take up, which his followers are sure to meet with.

3dly, When the Spirit of God would shew us how few they are that bear witness to the truths of Christ, he calls them *two witnesses*, Rev. xi. 3. to teach us not to chuse our religion by multitudes, or reject doctrines and precious truths, because few believe and practise them; for that may be the right way which few find, Matth. vii. 14. and fewer care to walk in, when they know it.

4thly, I think they have little reason to boast of their multitudes, but rather to blush for their vain conversation, and promiscuous admission to sealing ordinances; for multitudes of graceless professors do but disgrace any profession, and keep serious Christians out of their communion.

*Object.* 4. "But Dissenters are a poor, insignificant, contemptible party."

*Answer.* It is true they are so, and so will the church of God be so long as the Woman is chased into the Wilderness: *The foxes have holes, and the birds of the air nests, &c.* They are no more contemptible than Lazarus was, who was scarce compared to the rich glutton's dogs; nor Elijah was, who had none to give him a piece of bread, but ravens; nor Jeremiah was, who, starving for hunger, was sinking to death amidst the mire of a loathsome pit, Jer. xxxviii. 6, 9. nor David was, Psal. cix. 25. who *became a reproach* unto the world, when *they looked upon him, they shook their heads.* Psal. lxxix. 11, 12. who became "a proverb unto them,

“ they that sat in the gate spoke against him, and  
 “ he became the song of the drunkards :”—See also  
 Psalm xx.—And I presume, if they may glory in any  
 thing under the sun, they have an allowance to  
 boast in that, wherewith they are reproached.

*Objct.* 5. “ Presbyterian Dissenters do not all  
 agree among themselves, they are of so many opi-  
 nions, that there is no end of them.”

*Ans.* 1<sup>st</sup>, I could heartily wish, it might be truly  
 said of all that believe among Dissenters, as was said  
 of the primitive Christians, that “ the multitude of  
 “ them were all of one heart and soul,” Acts iv.  
 32. However, if a little after that Paul and Barna-  
 bas fall out, I shall not condemn their doctrines, or  
 be afraid of their way, for it was the way of God,  
 though they stumbled in it.

2<sup>dly</sup>, Whatever lesser differences, as to some cir-  
 cumstantial, there may be among such, as are truly  
 reputed Dissenters, through different views and  
 measures of light; yet all Presbyterian Dissenters  
 justly so called, agree, and are *one* in the main; *one*  
 in owning and adhering unto the purity of doctrine,  
 worship, discipline and government, as attained  
 1649. *One* in adhering to our Confessions of Faith,  
 Covenants National and Solemn League, Catechisms  
 Larger and Shorter, and our other known, received,  
 and approved Standards, Acts of Assemblies and  
 Parliaments ratifying the same; *one* in maintaining  
 and propagating a Testimony against all doctrines,  
 tenets, and opinions contrary thereunto, or incon-  
 sistent therewith, held whether by Papists, Prelatists,  
 Erastians, Quakers, Arminians, Independents, Le-  
 galists, Arians, Socinians, Methodists, Moravians,  
 or others; and so *one* in bearing witness to the fore-  
 said honourable cause, against both this Revolution-  
 church and state, upon the account of the foresaid  
 and other shameful oppositions thereunto, and en-  
 croachments thereupon. Furthermore, whatever  
 differences are, or shall be among Dissenters, will be  
 found to land upon this Revolution-church, in re-

gard Dissenters want lawful Judicatories to apply to, for accommodating matters, through her unfaithfulness: And truly they have little reason to boast of their Unity, even though they have Judicatories and Lawyers to help them, considering the fiery disputes, contentions and divisions in their Assemblies, and lesser Judicatories, and differences in doctrines: Though I am heartily sorry, that they agree so well in an ill cause, and declining course.

*Object. 6.* "This present Church abounds in charity; Presbyterian Dissenters are very uncharitable," &c.

*Ans. 1st,* Let every one speak as they find cause; I know this Church hath kythed her charity to some many-ways. The Episcopal Clergy and others, chargeable with very gross scandals (whose charity was hot in the bloody period) were received into her communion, as above: They indeed may boast of this *charity-cloak*; and several other persons of distinction, guilty of immoralities, have had their offences passed, or rather overlooked, without any shadow of sorrow for these sins, perhaps on account of their charity and liberality another way: But her charity towards Dissenters and others, who scruple to ride the career of compliance, runs in a quite different channel; for, whenever she sees any favour that old way, she forthwith thunders out acts, sentences and excommunications against such (cold charity indeed) as Saul did against the church, without due reflection upon the equity of their cause, as above-instructed.

Her charity does not seem so very extensive, when she will not part with her corruptions, defections, and promiscuous admissions to sealing ordinances, which yet she looks upon to be but indifferent things (although it were even instrumentally to save Dissenters souls from damnation) which I am sure may be lawfully done, to the great honour of the Church, and to the singular advantage of truth.

2dly, The Apostle Paul exhorts most to charity of any I read in the Word; yet, which is very noticeable, his charity is mostly to the weak, and young beginners in religion: But such persons, who out of love to a present world, make defection, oppose, resist, and study to turn others from the truth, he prays the Lord may reward according to their works; as in the case of Demas, and Alexander the coppersmith, 2 Tim. iv. 10, 14. Acts xiii. 8, 9, 10. This is Paul's charity to backsliders, and enemies to the truth, which may serve to reprehend the charity of some, and regulate the charity of others. But in the mean time, I cannot believe, that a man is sorry for his sin of drunkenness, &c. when he continues to practise it; or that a man is sorry for sins on the Lord's Day, though admitted to the table of the Lord, &c. that returns to them all the week. I think there is little warrant for such large charity.

*Object. 7.* "Presbyterian Dissenters should carry on a Testimony with others, in a way of church-communion; protest against the corruptions of, and yet join with the church: Seeing there are a better part in the church, and Christ present with them; it ill becomes any to go out of the house, so long as Christ continues in it," &c.

*Ans. 1st,* It is granted, that in many cases, a Testimony, in a way of church-communion, is a proper, laudable and indispensable duty. Such as, (1.) When a church is in an infant-state, and wrestling out of corruption, up towards reformation; in that case, it is a duty incumbent on every one, in their respective capacities, to put hand to work, and strive to strip their mother of her grave-clothes, and jointly concur, in adorning her as a bride for the bridegroom, even although they should meet with great opposition, and have but small success for some time; as in the case of our Reforming Church, when throwing off the Antichristian, Popish, and Prelatic vestments and abominations. Or, (2.) When a

Church being rightly constitute, and truly married unto the Lord, after declensions and manifold backslidings, is striving vigorously, in the strength of her glorious head Christ, to retrieve her lost ground, "repent and do her first works, and hold fast, that no Man, no Prelate, no King, no Parliament, take her crown, or rob her of those precious jewels, which her husband has vouchsafed her as a depositum or trust, which she is bound to keep as inviolable, as a virgin her chastity." I say, in this case, surely it is a duty of the utmost concern, for all hands to be at work, in order to build up the desolations of Zion, raise up the walls of Jerusalem, and gates thereof burnt with fire, even although Tobiahs, Sanballats, and some like Elymas or Diotrophes, and others of that kidney, should fight against them. Or, (3.) When a Reforming Church, enjoying her privileges and judicatories in Christ's pure ways, being sound in doctrine, worship, discipline and government, honourably asserting and maintaining the royalties of Christ, has in her communion such, as are dead weights upon her working hand, and is careful to have them reclaimed and reformed, or that leaven purged out; in such a case a testimony against such evils and corruptions, even although real scandals, is to be maintained in a way of church-communion, especially when the greatest part is not leavened, the church being still in the exercise of the duties fore-said; and the people are to address themselves unto church-judicatories, and not withdraw from their Ministers (especially for ordinary scandals) without making prior application to these; yea, protesting and joining is a most commendable duty in this case.

But I humbly conceive, none of these agree to the case in hand, in regard, (1.) This church is not in an infant, but an adult state. Nor, (2.) In a growing, but evidently in a declining case. Nor, (3.) In a reforming, but sadly deforming course. Nor, (4.) Rightly constitute, sound in her principles, and ordinances; nor does she enjoy her privileges and judi-

catories, in the ways of Christ, nor claim them. Neither does she assert and maintain his royal prerogatives; will not receive and redress grievances, nor own them to be such; yea, nor hear of any thing amiss (I speak not of some particular members, but of the bulk) reproaches and persecutes people, for giving any just evidence of dislike at their course, however evil, in an orderly way, as is shown above, to which I refer. Hence it would plainly and effectually destroy a just and necessary testimony, and would be a contradiction *in terminis*, to protest against the constitution, course, principles and practices of this church, in a way of church-communion, while yet neither the things justly complained of (which affect the very constitution of the church, and the office of the ministry) are amended or removed, nor that testimony regarded; nor would such protestations be received and recorded: For my part I don't see, for what use such protestations and testimonies could be when they no way answer the end.

Some say, people may thereby have their consciences exonerated, &c. Well, be it so, I ask, what better was Pilate's conscience, that he gave in a protestation against the crucifixion of our Lord (which is indeed recorded by the Holy Ghost, not to the honour of the protestor) seeing he concurred in the action, and thereby consented to the deed done? And so in the present case, what better would peoples consciences be, to give in a protestation against this church, for crucifying the precious truths of Christ, and yet Pilate-like join with her? Or, what better would they be to protest against Arianism, Socinianism, Arminianism, Erastianism and Legalism, &c. and yet join with a church sadly leavened with such errors (a few excepted) and which harbours and tolerates the promoters thereof, and will not put away the accursed thing from among them? The plain sense of this kind of protesting and joining, seems to be in short this, as if one should say to another, I see by the word, you are pursuing a course really evil, and truly dishonour-

able to Christ, inconsistent with his holy word and ordinances of his house, and offensive to his people; and therefore, I protest against that practice and way of yours, for the exoneration of my conscience, &c. nevertheless, I will still attend and countenance you in that sinful course, although ye should not receive and record my protestation. Is this a sufficient salvo to a man's conscience; or, will it free him when he comes before the bar of God? Yet this seems to be the native import of such protesting and joining, which renders it (with reference to this church, so deeply immersed and involved in a sink of sinful courses, and unwilling to return out of it) unwarrantable, impossible, and impracticable.

2. If the objection means, by a better part of the church, Ministers in her communion, more religious, sober, tender, circumspect, and diligent in their ministerial function and deportment; and even more faithful and zealous in the cause of Christ; as also, more sound in their doctrine, &c. than the bulk of this Revolution-church is. Let that be granted, I from the bottom of my heart wish they were a thousand times more so: Let it also be granted, that that better part does enjoy more of Christ in ordinances, than the worse and more lax part do; which if so, should be a most drawing and inducing motive, to further faithfulness, zeal, and holy boldness in the cause of God; and I humbly conceive, it is by such fruits people shall know them (which seem exceeding rare) and it does not want its own weight, towards confirming Dissenters in the justness of their cause: Yet it will not follow, that the word of Christ does bind people to keep church-communion, even with that better part of the church; specially considering, how that better part is blackned, ensnared, involved, and warped into the same web of defection from the covenanted Reformation, as to their legal establishment, acts, proceedings, and course of general compliance with the rest of their brethren, although more unstained in the matter of oaths, &c.

as their close conjunction in lower and higher judicatories, and even in the administration of sacraments, doth witness. Hence, when Ministers are really scandalous, through such sinful compliances (though not judicially declared so) and duly censurable, according to the word of God, and the acts of free and faithful Assemblies, and censures cannot be inflicted, through the want of church-judicatories, and yet they still persist in their offensive courses, as is the case in hand, with reference to this church complexly considered; people may do what is competent to them, and are bound to testify their sense of the censure to be inflicted, by withdrawing from such Ministers, even without the Presbyterial sentence. "See Inform. Vindicat. head 4th." Furthermore, wherever the Lord has a people, there he will be with them, either more or less discernibly, according to his infinite wisdom, in his dispensation of holy and adorable providence. Hence the Lord says, Rev. 18. verse 4. just when Rome is about to be destroyed, even when she is on the very brink of destruction, "Come out of her my people;" which implies, the Lord may, and will have a people in that church at that time; yet it will not hold, because of this, and the Lord's being with his own there, that it is lawful to join in communion with that church; and so in the present case: Although I am exceeding far from thinking her like, much farther from comparing this church, or any part of her, to that whore that sitteth on many waters, whom the Lord will destroy with the brightness of his coming; but will refine and purge this when he cometh. Yet it will hold good so far, that not the Lord's providential, but his revealed preceptive will, is the rule to walk by; and so, whatever of his gracious presence he may vouchsafe this better part of the church, or any in communion with her, in a sovereign way, as an evidence, that he is loth to take his farewell of poor covenant-breaking Scotland, but would have all constraining him to abide, by seeking him early, acknowledging offences,

and the particular slips and miscarriages, that have made him so remarkably go to his place, and return unto him their first Husband, and to their first works, &c. speedily, is not, nor cannot be interpreted an approbation of their course, so long as the statutes of Omri, are kept, and her adulteries not put away from between her breasts, &c. And yet I judge, some are to learn, where to find a promise to bottom their conscience on, and to expect communion with Christ, in the use of the ordinances, as dispensed by one or other part of this Revolution-Church, in the way of the promise, all things considered.

3. Whatever light of divine countenance, courage and strength that better part of the church may have, in the course they are in, cannot amount to a better ground for proving it good; and so warrantable duty to keep up communion with them, than the same, or like accounts of the Lord's being graciously pleased to shine upon Dissenters, in the use of the means of his own appointment, though in a way of Secession from this church, can, for proving it bad, and so unlawful to keep up communion with this church, or that better part either; and an argument equally good for proving either side of the question, is good for neither: But our faith and practice, I judge, must not be determined by such things as these; none will make any hand that way, but by the word of God, the only rule of faith and manners, the true touchstone of faith and duty, which makes that assent faith, whereof it is the ground, and that practice duty which it directs to. Isa. xliii. 27. "Thy teachers have transgressed against me." Gal. ii. 18. "If I build again the things which I destroyed, &c." And chap. v. i. "Stand fast therefore in the liberty wherewith Christ has made us free, &c." 2 John, verse 10, 11. "If any—bring not this doctrine receive him not,—neither bid him God speed, &c," Jer. xv. 19.—Let them return unto thee, but return not thou unto them."

Mr. Burroughs, on Hof. chap. iv. verse 15. says,

“The nearer any come to you in what is the right worship of God, yet if they retain any corruption, there is so much the more danger that they should draw you from that which is right.—And, so there is more danger that we, at this day, should be drawn aside by those that join with us in many things that are right, than by Papists, &c. they are hateful to us, &c.”

*Object.* 8. “There were corruptions in the church of Scotland, betwixt 1638 and 1649, as there are in this Revolution Church.”

*Ans.* 1. There will be some things, needful to be purged out in all churches while in a militant state, in regard of imperfection and sin: and I am of the mind, all churches, and particular persons, ought to ly open to receive further light, in order to make further advances in reformation and sanctification while here, that they may grow up to that measure of the stature of the fulness of Christ, Eph. iv. 12, 13.

2d, There were corruptions in our Reforming Church during the foresaid time, occasioned by the spite of Papists and Prelatists; yet that Church lived so near the Lord in these pleasant covenanting days, that her officers and members were not ashamed publicly to acknowledge and confess their wrongs, corruptions, mistakes and escapes, as Paul did; and did never sing a *Requiem* unto themselves, until they got all these corruptions purged out, and suitable bars preventative of the reintroduction of these and like evils, drawn forth: as appears from the public records of that time; but what of this conduct has been the exercise of this Revolution Church, the preceeding accounts do witness.

*Object.* 9. “Are Dissenters the only representatives of the Church of Scotland? Do they not set up a church within a church?”

*Ans.* 1st, They may be looked upon as a remnant of the true Presbyterian Church of Christ in Scotland, which hath been labouring (though in much weakness and manifold failings) to cleave close to the parts and

degrees of the attained Reformation, and cordially concurring, in their places and stations, with such of the Ministers and professors as have gone before them, and with them, more resolutely and faithfully witnessing both against defection, apostasy and tyranny in church and state:—See Inform. Vind. Head

6. Yet a more close answer may be given to the first part of that objection, from some sentences in a letter of Mr. James Renwick to Mr. Robert Langlands, printed at Edinburgh 1724, viz. “What absurdity is there in saying, that these elders, who keep closest by the lawful constitutions of a church, are the representatives thereof, and people of a covenanted nation, who keep closest by their covenants (even though they were never so few) are the representatives thereof, as it is covenanted; though not in an authorative and nomothetical, yet in a material and participial sense, as it hath relation to the word from whence it is derived; that is, representatives, not as it is strictly taken for these who are clothed with formal authority, but as it is largely taken for these who do represent, or are in the place of others, doing that which all whom they represent are obliged unto, from the nature of the thing?”

2d, This may be truly said of those who have separate from the church of late in a judicative way, erecting Anti-judicatories, but hold or declare for a motely communion with her, by receiving into sacramental fellowship a runagate from the established church, nay Episcopalians, Independents, &c. on pretence of their visible faintship, and holding the fundamental points of our Christian religion, being neither properly out of the established church nor in it, yet acting separately from it, but it will not follow, that Dissenters are erecting a church within a church, but only keeping up a remembrance of their Mother-church, in a close adherence to her reformed principles, and are endeavouring in their respective capacities and places, to repair the altars which the Lord once set up, and long continued in

our land; and yet upon due search, in some sense, it may be alledged; yea, I see no hazard to affirm, there has been a church set up within a church, and altar against altar, within this kingdom, viz. these that made a sinful rent or schism in the Reformed Church, by going into the public resolutions, laid the foundation of that erection; the Curates, indulged and tolerated, carried on the building; and who have been supporting that fabric hitherto, in opposition to the foresaid Reforming Church, may easily be guessed from the preceeding accounts: and, as I doubt if this Revolution Church will be able to prove her separation from our Reformation to be just; so Mr. Durham, in his Treatise on Scandal, page 294. printed Edinburgh 1680, says, "What cannot warrant a breach where there is union, that cannot warrantably be the ground to keep up a division? now there are many miscarriages and defects which are really gross, and yet will not warrant a schism; the reason of the consequence is, because making up of a breach is no less a duty, than preventing thereof: And further, if it began upon such a ground, then the continuing thereof on the same ground, is but (N. B.) the continuing in the same sin; and it cannot be thought that any party, by dividing upon an unjust ground, can afterward be justified upon the same ground; it remaineth therefore, that if the ground was not sufficient at first to warrant a separation or division, it cannot be sufficient afterwards to continue the same." Mr. Foster, in his *Rectius Instruendum*, Confut. 3. Dialogue page 25. says, "In schismatic separation, the rent is made in the true and genuine Church: So that, when a schism and rent is stated betwixt a godly Ministry, contending for a pure Church's Reformation, against an apostate party of the Ministry; the sound professors stand pre-obliged to adhere to, and strengthen the sounder part, upon this very ground of holding the union and communion of that pure church against these backsliders."

"*Object* 10. There are no sinful terms of commu-

nion required of Laics or the vulgar sort of Presbyterian Dissenters by this present national church; therefore they are schismatics and separatists."

*Answer.* Giving that there are no sinful terms of church-fellowship required of Laic Dissenters, which cannot be granted, seeing their very simple hearing (much more joining in close communion) would justly infer their approbation of the manifold sinful compliances foresaid, this church is really chargeable with, and a counteracting the Lord's mind and will in his word, and an involving them in their sin and guilt, which would be a buying of their joining with this church, at a much dearer rate, than was their hearing of the gospel, when under the danger, and at the expence of blood, in times of cruel persecution; yet where God, in his holy Providence, affords Dissenters, purer administrations and ordinances from pastors, which they account more faithfully adhering to the principles of their mother-church, whom they can with greater freedom join, and find more lively and edifying to their souls; it cannot be thought either unlawful, or schismatical in Presbyterian Dissenters, either to have recourse to such dissenting pastors, for the enjoyment of ordinances, being found in their principles, as well as in their doctrine, and of an unblamable conversation, where in Providence they can find them; or yet to refuse communion with this Revolution Church; especially considering, that they have such clear grounds to reckon this national church a backsliding and schismatical party, that had once made some considerable advances in reformation, but these many years have been sadly overturning and defacing the same, by deserting the truths and principles gradually, she had some time ago professed, and is bound by the oath of God to maintain; sometimes declaring in open Assembly, that breach of covenant is not to be classed among causes of fasting; at other times proclaiming, that they are not now upon that footing, to make no

repitition of the violation done to the whole of the good old covenanted cause above discovered; which yet is like a choosng captains to go back again to Egypt. As the case stands thus, it is no schism, but a dutiful zeal, to withdraw from this national church, notwithstanding of her numerousness and learning, and adhere to the more faithful servants of God, that are endeavouring to stand their ground, and keep their garments clean, and transmit an honest testimony to posterity, against the former and present course of compliance, in favours of a covenanted work of Reformation, according to what measure of light, strength, courage and zeal the Lord is pleased to afford. This might be illustrate from the example of Moses and Aaron, Caleb and Joshua, and others who adhered to them; these obeyed God, believed his word, and were determined to march forward toward the land of Canaan, maugre all opposition, difficulties and discouragements, whether from friends or foes, that might occur. Now, though nothing is more evident than this, that they were but an insignificant, and contemptible, small handful, as to their number, when compared with these public resolutions, viz. the murmuring Israelites, who were for making a captain to return to Egypt; which though only a purpose or resolution, yet it is imputed to them, as if they had done it, Neh. ix. 16, 17. and they punished of the Lord for the same, Num. xiv. Yet it is hoped none will deny, that it was the bound duty, and interest too, of every true and honest hearted Israelite, to forsake the communion of these backsliding murmurers in God's camp, and cleave cordially, courageously and closely to Moses, Aaron, Caleb and Joshua, and such as were more faithful, and of another spirit: Yea, though the whole body of that great assembly had been most firmly unite by the strongest bonds, or formulas imaginable; and though they had kept together, and actually pursued their resolution, by going back to Egypt at that time, and only Moses and Aaron with a small remnant, in obe-

dience to the command of God, had gone forward to the promised land: yet it seems undeniably evident, that that small remnant, viz. Moses and Aaron, &c. could not have been accounted the schismatics in such a case, but that backsliding party, viz. the congregation of Israel, who had thus rebelled against the Lord. This passage so very apposite, and in some sense parallel, clearly instructs, that the laic or vulgar sort of Presbyterian Dissenters in Scotland, England, and Ireland, in a firm adherence to the attained, and once glorious reformation (their Ministers adhering and maintaining the same) are not chargeable with schism, in owning and contending for that cause, in a way of secession from that church, who have so foully deserted, and apostatized from the truths and principles, which all within these three kingdoms are, by the vows of God upon them, bound to maintain and practice, as above hinted.

Now, upon the whole of this objection, as it is plain, Presbyterian Dissenters are not schismatics, nor deserve to be so called; so it is a most groundless and shameless reflection, to call them Separatists, though it is the ordinary name or epithet given them, especially in print: yet to me, and I judge to many others, it is a wonder with what audacity, men of sobriety and conscience should have the confidence to speak at such a rate, unless they intend in a desperate humour, to render their authority every where, amongst all sober persons contemptible: for, if two persons, walking upon a high path-road, on the brink of a puddle, the one of them by a blast of wind tumbling headlong into the gulph; when weltering amidst the glare and mirey clay, cries up to his neighbour upon the brink, sir, unless you tumble over after me, I will look upon you as a Separatist: which of the two are to be judged most ensnared into the course of separation, whether the person keeping the high-way, or the poor man wallowing in the polluted mire, crying upon his neighbour to unite with him in that his miserable estate? *Est solatium miseris habere socios doloris,*

('Tis a comfort to persons in misery to have companions.) Have not this present church thrown themselves over into the ditch of pollutions, in complying with these dreadful apostasies of this and the former times? And, shall these be judged Separatists, who dare not, who cannot, and may not in conscience follow their example? Can such as join with, and strengthen them, be able to purge themselves from the guilt and judgments, which accompany this shameful defection? for an union here (so much cried up) without debate, is the brotherhood of Simeon and Levi: it is an union in a course of sin and wrath, and not in truth and duty.

Now, to set the whole of this business in a more clear light, confirm Dissenters, and persuade others of the justness and validity of their cause, and to shew that they are not singular in their opinion; I shall adduce a few concurring Testimonies of some learned Divines, plainly testifying what is *Schism*, what are justifiable grounds of Separation from a backsliding Church, and who deserve justly to be reputed Schismatics. Such as,

I. **B**EZA, on the Song of Solomon, printed 1587, page 88. says, A man may well withdraw himself from the company of such men (meaning the Scribes and Pharisees, of whom he is there speaking) following the Apostle's admonition, 1 Cor. v. 11. and as the Psalmist protesteth himself did,—Psal. xvii. 4. and warranteth us to do the like, Psal. i. 1. Nay, letteth not, but that a man may retire himself into purer and clearer flocks (if there be any such) and where he may be in less danger of being corrupted by the contagion and infection of others. Page 145, he adds, The means to find the right way, after that a man is gone astray, is not to tarry in the path in which he wandered; but a man must withdraw himself from it, and return into the right [path] as soon as he can. Page 146, Whatever cometh, we must serve God in such sort as he hath appointed us to serve him, without looking either backward, or on the right hand or on the left.—In page 322, he says,—I conclude, that the multitude, and the greatest and apparent number, is a most false mark of the true church: But, without standing on few or more, we must keep us unto the infallible point, that the true church, and worthy of the name of catholic, is that which maketh a true profession of the doctrine preached, and entirely registrated by the Apostles, to be the only rule of truth unto the whole company of the elect.

II. Mr. Rutherford, in *Due Right of Presbytery*, page 255, (as cited in *Apologetical Relation*, page 293,) says,—When the greatest part of a church maketh defection from the truth, the lesser part remaining sound, the greatest part is the church of separatists: Though the manyest and greatest part, in the actual exercise of discipline, be the church; yet, in the case of right discipline, the best, though fewest, is the church: For truth is like life, that returneth from the manyest members into the heart, and there remaineth in its fountain, in case of danger. The *Apologetical* adds, So that it is the major part which hath made defection, that is to be accounted separatists, and not such as stand to their principles, though they cannot comply, or join with the corrupt majority. [That this is the case with Presbyterian Dissenters, is so plain, that he who runs may read it.]

III. Mr. George Gillespie, in his *Miscellany Questions*, printed 1649, page 28, says, (I.) The intrusion of Ministers against the Congregation's will (the common practice of our day) doth more

generally and universally draw after it great evils and inconveniences. (2.) The corruptions of many Pastors, and peradventure some Presbyteries [if now alive, he might say the bulk of the Church] may be more powerful to intrude insufficient or unsound Ministers, than the unsoundness or error of this or that particular Congregation, can be to hinder the admission of them that are sound. (3.) We shall heartily accord, that a heretical or schismatical church hath not just right to the liberty and privilege of a sound church. [That this Revolution-church is so, is above instructed.] In page 156, he adds,—Christ will have a great controversy against a church which hath false doctrines and pernicious sects in it, although there were never a scandalous person more in it. We must turn away from, and avoid the fellowship of false teachers; not only that we may be steadfast in the truth, but that our hearts may be established with grace: For there are such reasons given in scripture, for avoiding the company of that kind of men, as highly concern piety; “Avoid them, because they serve not Christ, but their own bellies,” Rom. xvi. 17, 18. “From such turn away, because they are men of corrupt minds, supposing gain to be godliness; and their disputings breed envy, strife, railings, evil surmisings,” 1 Tim. vi. 4, 5. “Receive them not into your houses, who bring not the doctrine of Christ, because such have not God,” 2 John verses 10, 11. From page 126,—134, he detects the fallacy of new Lights, which is become a beguiling word, and exhorts to beware, [1.] Of new Light, which expelleth not only the old Darkness, but much of the good old Light. [2.] Those new Lights, which not only expell much of the good old Light, but bring in gross Egyptian darkness, Isa. v. 20. [3.] These new Lights, which make any certain truth (although neither fundamental nor circumstantial) to be uncertain. [4.] Those new Lights which come not from the Sun of Righteousness; “to the law, and to the testimony,” Isaiah viii. 20. [5.] To take heed of proud and lofty, and self-conceited new Lights, 1 Cor. xiv. 32, 33. [6.] Of separating new Lights; to separate from, or gather churches out of the true Reformed or Reforming Churches, hath not the least warrant from the word of God. [7.] Those new Lights, which dare not be seen, and are kept up in corners, Matth. v. 15. 1 John iii. 20, 21. Prov. iv. 14. [8.] Refuse such new Lights, as have “fellowship with the unfruitful works of darkness,” Eph. v. 11. It is a deceitful new Light, which makes men forbear to reprove, speak, or petition against these evils, in a state which their consciences know to be sinful, and to wink at such things as publicly dishonour God in a nation, upon hopes that themselves shall be winked at and tolerated, 2 Cor. vi. 14. [9.] Those new Lights, which let men see nothing better, which bring no edification; “let all things be done to edifying,” 1 Cor. xiv. 26. [10.] He exhorts to take good heed of those new Lights, which *follow new interests*, 1 Kings xii. 26. Num. xii. 15, 16, 20. 1 Tim. vi. 5. because there are some who suppose new interests to be new lights. [As in the case of Abjuration-oaths, and Presentations from Patrons, &c.]

IV. Mr. David Dickson, in his *Therapeutica Sacra*, page 578. says,—We put some difference betwixt errors in doctrine, and er-

rors in practice; albeit there cannot be one error in practice, whether it be in the external worship or government of the church, or in outward conversation, which being stiffly maintained, hath not some error in judgment and doctrine joined with it. [That this Church does stiffly maintain her Erastian constitution, and whole course of compliance, is plain. Hence error in judgment and doctrine must be joined with that course, &c.] In page 579, he says,—That colouring and covering over errors, [as in the case of Professor Simson first and last] with fair pretences, is but deceitful sophistry,—from page 583 to 590, in his 3d Mark of Delusions. He adds,—The third sign of delusion is, the causing divisions and offences in the visible church needlessly [and I know no need there was for causing divisions and offences, by settling upon a foundation, and continuing in such a course as recognoseth all the corruptions, defections, and evils from the year 1650, to this present time]. In which the Apostle doth exhort the Romans, however they should pity the misled multitude, yet carefully to mark the causers of the division, Rom. xvi. 17.

V. Mr. Durham, in his Treatise on Scandal, page 31, printed 1682, says,—What is to be done, when there seems to be an opposition betwixt the command of a superior, and the shewing of offence; so that we must either disobey him, or give offence in obeying: As, suppose a magistrate should command to preach upon some pretended holy day. [Have not most of the fasts and thanksgivings been indicted by Erastian powers since the Revolution, upon some pretended holidays?] the thing is lawful upon the matter, but the doing of it is offensive, either by grieving many, or strengthening others [viz. the Bishops and their Underlings, &c.], in the esteeming somewhat of that day. Answer, In that case the scandal is still active and given; and therefore no command or authority can warrant one, much less a whole church, in such a deed: For, as these two worthy Divines, Ames in Cases of Conscience, Lib. V. Cap. xi. and Gillespie, in his Dispute of Ceremonies, Cap. vii. Sec. 5. observe, “No man can command either our charity or our conscience, or make up the hazard of giving offence; and therefore none can command us warrantably to hurt the spiritual good of our neighbour, that being contrary to the command of love that God has laid on.”

VI. Mr. Robert M'Ward, in his Earnest Contendings against Mr. Fleming, page 258, 259, says, Sir, why do you decline, in speaking of division in a church, to make use of the phrase of the Holy Ghost in the case, Rom. xvi. 17. “Now, I beseech you, brethren,” saith he, “mark them which cause divisions and offences, contrary to the doctrine which you have learned, and avoid them.” And I may say, I beseech you, Sir, mark what here is said, for I am content these blessed words decide betwixt you and me: For, as they characterise the persons dividing far otherwise than you do, who, do it not at all, by these words, *which cause divisions and offences*, &c. so the command to avoid them, who are thus characterised, hath all in it I plead in the case, and is a sufficient warrant for my practice [and also for the practice of Dissenters].

And hence I might, and do thus argue from the words of the Holy Ghost, Such as cause divisions and offences, contrary to the doctrine which we have learned, are to be marked and avoided, in so far as they cause divisions; but the Indulged, for whom you plead, are such: *Ergo*, The proposition is the words of the Holy Ghost. The Minor hath been made evident, by what hath been said before, wherein it hath been evinced, how the Indulged have caused divisions and offences, contrary to the known and acknowledged doctrine of the Church of Scotland; Therefore they are to be avoided by all who desire to be found faithful to the principles of our Church: And so, Sir, you see I am led by the Word to the utmost length of that opposition which I design: And I am warranted [consequently Presbyterian Dissenters] to stand aloof from all compliance with what you drive; which I further make out thus, whosoever pleads for not avoiding them, but for an union with them, who have caused divisions and offences, contrary to the doctrine which we have learned, contradicts the very letter of the scripture, and the scope of the Holy Ghost, and therefore are not to be complied with, nor listened unto: But such is your pleading for men who have caused divisions and offences; *ergo*, the Major you will not deny, and the Minor is already proved, and is evident in matter of fact, yea, and is that which principally must give life and strength to all that ever you yourself said against the Indulgence: And so I have all that I would, and am content that this text decide the debate betwixt you and me. Moreover, Sir, seeing there is a division, either you must say, that the Indulged, for whom you plead, have not caused these divisions and offences, contrary to the doctrine which we have learned, and so are not to be avoided; or, that we, who oppose them, have caused these divisions and offences, in opposing men who, in all their actions, have adhered to the doctrine of the Church of Scotland; and that we, for our opposition to men valiant for the truth, truly loyal for Jesus Christ, and zealous for the doctrine of the Church of Scotland, are to be marked and avoided. Sir, I leave you here to make an election; and am hopeful you shall find yourself mired, which part soever you chuse.

VII. Mr. Walter Marshal, Gospel-Mystery of Sanctification, printed 1692, from page 310 to 314, says,—Follow no church any further than you may follow it in the way of Christ, and keep fellowship with it, only upon the account of Christ, because it follows Christ [surely such as betray and bury the cause and truth of Christ, cannot be said to follow and keep the way of Christ] and has fellowship with Christ, 1 John i. 3. Zech. viii. 23. If a church revolt from Christ, [as this present Church has done, in deserting the Covenanted Reformation] we must not follow it, how antient soever it be, as the Israelitish Church was not to be followed, when it persecuted Christ and his Apostles [which so far confirms what is above said upon this point]; and many, by adhering to that church, fell from Christ, Philip. iii. 6. Acts vi. 13, 14. and xxi. 28. We are indeed to hear the church, but not every one that calls itself so, nor none any further than it speaks as a true church, according to the voice of the Shepherd, John x. 27. We must sub-

jest ourselves to Ministers of Christ, and Stewards of his mysteries; 1 Cor. iv. 1. But must give up ourselves to Christ first absolutely, and to the church according to the will of Christ, 2 Cor. viii. 5. Our fear [which is very much in fashion with this church] must not be taught by the precepts of men, Matth. xv. 9. The doctrines of any men are to be tried by scripture, whatever authority they pretend to, Acts xvii. 11. an unlimited following church-guides, brought the church into Babylon, and into all manner of spiritual whoredoms and abominations; you are not baptized into the name of the church, but into the name of Christ, 1 Cor. i. 13.—Keep communion with a church for the sake of communion with Christ, 1 John i. 3. Zech. viii. 23. Therefore you must keep communion in Christ's pure ways only, and in them seek Christ by faith, &c.—Chuse therefore fellowship with the most spiritual churches: Judge of churches and men, according to the rule of the new creature, 2 Cor. v. 16, 17. and try them, Rev. ii. 2. and iii. 9. otherwise a church may corrupt you.—I only add,—that church-fellowship, without practising the ways of Christ [which this Church cannot be said to do, even many of themselves, and Assembly-acts, being judges] is but a conspiracy to take his name in vain, and a counterfeit church-fellowship of hypocrites: It is impudent to invite others to their communion, and tyranny to compel them. Every Christian is bound to seek a better church-fellowship by reformation; and those that do so, are the best sons of Christ's church, who enquire, Is this the way to enjoy Christ? A church-way being appointed to enjoy Christ therein, especially leave not the church in persecution [as the Indulged and Tolerated, &c. did in the late times] when you need its help most, and are then most tried whether you will cleave to it, this is a sign of apostacy, Heb. x. 25, 26. Matth. xxiv. 9, 10,—13. We should cleave to one another as one flesh, even to prisons and death, or else we deny Christ and his members, Matth. xxv. 43.

VIII. Mr. Thomas Watson's Christian's Charter, page 146, having cited Psal. xxxvii. 34. adds,—While we are waiting, let us take heed of wavering; go not a step out of God's way, though a lion be in the way; avoid not duty, to meet with safety; keep God's high way, the good old way, Jer. vi. 16. the way which is paved with holiness, Isa. xxxv. 8. "And an high way shall be there, and it shall be called the Way of Holiness." Avoid crooked paths, Psal. cxxv. 5. "Take heed of turning to the left hand, lest you be set on the left hand." Sin doth cross our hopes, it barricades up our way; a man may as well expect heaven in hell, as in a sinful way. In page 455 he adds,—[1.] The upright Christian dare not palliate or justify the sins of men; this were (*N. B.*) with holy water to wash the Devil's face [What of this is practised, now let the palliating of Nasmith, Robison and Simson's errors and tenets bear witness]. [2.] An upright man dare not keep back any part of God's truth, Acts xx. 27. [Now it is judged prudence to keep silent] [3.] An upright man will not neglect a known duty for losing a party. Some upon this very ground [saith he] have foreborne to declare against error, for fear of a party falling off from them; if men will

fall off from us for doing our duty, my opinion is, they are better lost than kept.

IX. Mr. John Cotton, in Exposition on John 1st Epistle, printed 1658, page 385, says,—Sometimes we must be content to part with the very ordinances themselves; if we cannot enjoy the ordinances of God in purity without sin, [which is the very case with Presbyterian Dissenters in my opinion] let us part with them all: So, when the Priests could not enjoy the liberty of their places in Jeroboam's days, except they would offer sacrifice in their course to the Golden Calves, which were the image of the Cherubims, they left all and came up to Jerusalem, 2 Chron. xi. 14. where they might enjoy God's ordinances in purity; and, as the Priests did, so did the people, verse 16. and Christ wisheth them, Cant. i. 7, 8. which is spoken of Jeroboam's days. And so in case we cannot have the liberty of the ordinances, without some impurity, which may defile the conscience, in this case, part with all; for we come not to the ordinances for the ordinances sake, but for Christ's sake; therefore, if we cannot have them without sin, in this case part with them.

X. Mr. John Owen, in his Inquiry into the Nature and Communion of Evangelic Churches, printed 1681, page 180, says,—Where is any church that have taught, or allowed a mixture of doctrines or opinions, that are prejudicial to gospel-holiness or obedience? No man that takes due care of his salvation, can join himself to it, when the fundamentals of religious worship are corrupted or overthrown, it is absolutely unlawful to join unto, or abide in any church.

Page 187.—If any church shall publicly avow to maintain or approve of doctrines, contrary to these which were the foundation of its first communion, the members of it are at liberty to refrain the communion of it, and to provide otherwise for their own edification. Page 226,—A schism that consists in giving a testimony unto the institutions of Christ, and standing fast in the liberty wherewith he hath made disciples free, is that, whose guilt no man need to fear. Page 284,—Therefore, though a church, or that which pretends itself on any grounds so to be, do not profess any hainous error in doctrine, nor be guilty of idolatrous practices in worship, destroying its nature and being; yet there may be sufficient reasons, to refrain from its communion in church order and worship, and to join in or with other churches for edification; that is, that where such a church is not capable of reformation, or is obstinate in resolution, not to reform itself under the utmost necessity thereof, it is lawful for all or any of its members, to reform themselves according to the mind of Christ, and commands of the gospel. Page 288,—And their want may be a just cause of refraining communion, from a church which yet we are not obliged to condemn as none at all. Page 209,—Although a church, or that which pretends itself on any ground so to be, doth not profess error in doctrine, or be guilty of idolatrous practices in worship; yet, if that church do not, will not, or cannot reform itself; it is a sufficient ground of separation from such a church. Page 197,—That a dissent from the corrupt rules and human institutions of a church-communion, is as far from schism, as man can need desire.

XI. Mr. Jeremiah Burroughs, in his *Irenicum*, printed 1646, page 173, says, If one's departure proceed from his love of God, his love to his saints, and his own soul; yea, his love to that very church from whence he departs, as sometimes it may, witnessing in a gracious way against the evil in it; he is far from the guilt of schism. And adds,—If the cause of leaving communion be just, then these who gave this cause are the schismatics, not these who withdraw upon it: Thus the governors of the church may be the schismatics, and a private member withdrawing may be free: Swarez, a great Jesuite, in his *Disputation de Schismate*, says, In some cases the Pope may be a schismatic. The blame of schism [says the learned Voetius] must not be upon those who forsake such as have forsaken Christ and the antient faith, but upon those who have thus forsaken Christ and his truths: Yea further, if they impose that which is not necessary, though in itself not sinful, and will not bear with the weaknesses of such as think it to be evil; if upon that they be forced to withdraw, in this the governors are the schismatics also, because the rent is in them. Page 125,—Where a man cannot have his soul edified in some ordinances and truths of great moment, which that church, whereof he now is, shall deny, and is in great danger of being seduced to evil; he may depart from that church to another, if he does it orderly, and not be guilty at all of schism: Love to God and his own soul is the cause of this; not want of love to his brethren. [So, *non decessio sed causa facit Schismaticum*.] Page 166,—We use to say, We may buy gold too dear, and so we may peace; but whatsoever we pay for it, besides sin and baseness, we have a good bargain: We may give peace to buy truth, but we may not give truth to buy peace; We may be bold with that which is our own to purchase peace, but not with that which is God's.

Also, on Hosea ii. 2. he observes, When exhortations and admonitions will not do, we must strengthen ourselves, and fall a pleading; and if there be any way more powerful than exhortations and admonitions, we should take that way, &c. On Chap. v. 7. he says, Take heed of this evil of dealing treacherously with God, not only in regard of the particular covenant between God and our own souls; but in a more special manner, let us take heed of breaking our public Covenants. England hath been guilty of great sins against God; but England was never so engaged unto God, as it hath been of late: We never entered into such solemn Covenants with God, as we have done of late; therefore, if we keep not our Covenants with God now, England's sins will prove to be greater than they were before, they will prove to be treacherous sins. Do not account your entering into Covenant with God at any time, to be a slight matter; do not dally, do not trifle with him: When you come to the sacrament, there you renew your Covenants; perhaps in your closets, in the day of your affliction, you renew your Covenants; but especially, when you come in a solemn way to join with the people of God, to bind yourselves in a Covenant with God, to amend your lives, and to enquire after the true worship of God, and to conform yourselves according to his word. Oh! now take heed what you do; now to walk as formerly you have done, Oh!

this is treachery against the God of heaven. Certainly God expects much from us, after such a Covenant, as we have lately entered into; the most solemn Covenant, one of them, that ever was taken, for people to come and lift up their hands to the Most High God, as they have done; and a National Covenant, and therefore more to be regarded than a private; yea, an uniting Covenant, that uniteth two nations, if not three, together; and a Covenant that is more for the kingdom of Christ, and more directly against the kingdom of Antichrist, against the Antichristian party, than ever yet was taken since the world began. Antichrist quickly did arise, and there hath been much opposition of him; but for two nations so solemnly to lift up their hands to the Most High God, to oppose all Antichristian government, it is that which, if it be kept as carefully, as it was made solemnly, is the greatest honour that ever yet Christ had, in regard of his government, here upon earth; and we had need to look to it, because it is such a mighty work, as should take our hearts, that ever we should live to see, that God should bring about such a strange thing in our generation. I appeal unto you, Was it possible, four years hence, for any man in the world, yea, for an angel, to conjecture such a thing as this, that two nations shall join together, the Representative Body of the kingdom, and Assembly of Divines, in one day, should be lifting up their hands to the Most High God, to do what lies in them to extirpate Prelacy, that is government by Archbishops, Bishops, Archdeacons, Deans, &c. Now, the more miraculous the work of God is, in bringing this strange thing about, the more Bonds lie upon us to keep that COVENANT with God. Oh! therefore, let us not now add treachery unto all our former apostacy; our sins now will prove sins of treachery.

XII. Mr. James Frazer, in his sermon, entitled, *Prelacy an Idol*, printed 1713, page 15, upon the forecited text in Hosea, says, *Question*, By what means should we plead? *Answer*, Both publicly and privately, to demonstrate to her [viz. the Church] her sinful courses, Ezek. xx. and 2. *Shew the house of Israel her transgressions*, &c. by a contrary practice, and withdrawing from all that follow the course of defection. This is a pleading,—plead plainly and freely, so as they may know what you would be at; plead practically; plead in deed as well as in word; let your conversation, keeping at a distance with all that is corrupted, be a living testimony against the time's corruptions.

XIII. It will appear further who are schismatics, from Mr. Forrester in his *Rectius Instruendum*, Confut. 3. Dialogue, page 7. who says,—Every separation is not sinful, even from a church which hath the essentials, yea, and more than the essentials. [1.] If it be from these, though never so many, who are drawing back; and in so far as drawing back from whatever piece of duty and integrity is attained. [2.] If we separate in that which a national church hath commanded us as her members to disown, by her standing Acts and Authority, while these, from whom we separate, own that corruption. [3.] If the supposed separation be an officiating, as they can have access, after a national church's reformation is overturned, and they persecute; in this case the persecutors separate from them, and chase

them away; there is a commanded withdrawing from persons and societies, Rom. xvi. 17. 2 Cor. vi. 17. Prov. xix. 27. Acts ii. 40.

XIV. Mr. Thomas Cafe, Mount Pisgah, says, There is a living above ordinances, which hath a good sense in it: [1.] When God hath taken away ordinances, or permitted men to take them away, then to live above them, that is, to be able to live immediately upon God, as knowing, that though God hath tied us to means, yet he hath not tied himself to means: He that converts and saveth by ordinances, can do his work without them; the means can do nothing without God; but God can do what he will, without the means: So to live by faith is exceeding precious.

UPON the whole, some general observation seems necessary. And as the great Dr. Owen observes, "That the withdrawing from ordinances is just, when offences are so grievous and notour; as also all access towards removing them in a regular way, rendered impossible (the very case with Presbyterian Dissenters, in my judgment) in such a manner, that the great end of edification cannot be reached:" So in point of reformation of either manners or doctrine, it seems lawful and dutiful zeal for a Christian people, since our Lord's Incarnation, to do, as a people professing the true God before did, and might do. The church, before Christ, consisted of Jews and proselytes; this church came to have a separation upon a most ungodly policy of Jeroboam, 1 Kings xii. 27. mentioned, 2 Chron. xi. 14. so that that church was never pieced together again; they declined, yea, would not come to a common council for reforming all: Sure then it was lawful for Judah to reform herself, when Israel would not join, after the most fervent importunities, 2 Chron. xiii. 11, 12. Remonstrances, warnings, and representations of grievances being rejected; as may be gathered from the 5th, 6th, 7th, compared with the 13th and 14th verses of that chapter. That it was lawful for Judah so to do, seems evident from Hosea iv. 14. "Though Israel transgress, yet let not Judah offend or sin." Neither can it be said, that Israel, from the time of the separation, was no church, seeing there were

true prophets there, such as Elijah, 1 Kings xvii. 1. and Elisha, 2 Kings iii. 13. and thousands, who had no communion with Baal's worship, nor gave any umbrage of countenance to that devilish Hierarchy, which was favoured with the legal establishment of that time; but maintained a testimony, in a way of secession, against Baal and his worshippers; some of them more publicly and zealously, as Elijah, 1 Kings xviii. 40. and others more privately, in a way agreeable to their stations, as the Lord enabled; and all laying out themselves for reformation, according to the Lord's command. Hence consequentially, a lesser part of a church, as Judah was, may with great safety, and the Lord's approbation, withdraw from the communion of a greater part (as Israel was) proceeding, and encouraging themselves in a way that has desertion and revolting from the Lord written upon it, and draws on gradually desolating punishments or final rejection, 2 Chron. xiii. 17. compared with Hosea ix. 17. That the said lesser part is not only called in this case to stand their ground, bear testimony, in a dutiful and scriptural way, to the royalties of Christ, and against every encroachment made upon the same, whether by direct violations, rejections, or slighting truths, which require a confession answerable to the injury done thereunto, come from what airth it will, or by whomsoever it will, whether church-men or states-men; but is in like manner bound from the same example to reform and propagate reformation in a laudable becoming way, even though the greatest of severities and hardships should ensue thereupon. By which allusion to Israel and Judah, I make no particular application to any church.

But to conclude, O how honourable, profitable, comfortable and withal easy a work might it be for the Ministers of this present national church, in the strength of Christ, to consider seriously and humbly from whence they are fallen, from whom, and from what they have revolted, repent, do their first works,

return to their first Husband and first Love, in order to prevent the full accomplishment of that tremendous threatening denounced against and actually inflicted upon the church of Ephesus, Rev. ii. 5. for evils of too near affinity to what on search will be found on the skirts of this church; and thereby be put in some suitable condition, through grace, to remove these stumbling blocks out of the way, relieve poor burdened Dissenters of these heavy pressures and loads, yea dead weights, that from time to time sink and sadden their souls; namely, the abounding corruptions and abominations in this church, which are as so many bolts and bars upon church doors, that they cannot find access or entrance, until they be removed, (which yet by many are nothing thought of, and by others gloried in, as some prime virtues; and, though a third sort confess them to be truly weighty, yet do nothing effectually for their delivery and help) by redressing their grievances, both numerous and momentuous; and thereby be instrumental of preventing and turning away the anger of the Lord, that seems to be burning like a flame round about, though by few of whatever persuasion, I fear, rightly laid to heart; and instrumental thereby of healing the divisions of Reuben, restoring evangelical peace, love, unity, joy and prosperity, among all the true fearers of the Lord in this kingdom; and this the rather, because all this may be done without loss of their ministry, without diminution of their dignity, without deprivation of their true peace and comfort, without the neglect of any duty, without doing any thing contrair the light of their consciences, if rightly informed, without thwarting with any divine obligation; and thereon to set themselves seriously to endeavour the remedy of these and other evils of the like nature, under the present sense of that great account which they must shortly give before the judgment seat of Jesus Christ. "Behold I come, and my reward is with me, to give every one according as his work shall be."

A  
SHORT ABSTRACT  
OF  
DISSENTERS PRINCIPLES  
CONCERNING  
CIVIL GOVERNMENT.

**A**LTHOUGH Presbyterian Dissenters have in their public prints successively declared unto the world their principles, both concerning the institution, origin, and ends of this ordinance of magistracy, and likewise their judgment anent the past and present possessors of government in these lands; yet, in prosecution of the foregoing subject, it follows of course, that by running a comparison betwixt the principles and practices of our renowned reformers, with the Revolution plan of government, in its constitution and administrations, some reasons might be deduced, why Dissenters can no more acknowledge the lawfulness of the state, constitution, and administration than the church; yet, on account that the characters and principles of Dissenters has been more furiously attacked of late, by the authors of several detached prints and performances, wherein they have boldly asserted, that Dissenters principles on this head are unscriptural, founded only on human acts, and parliamentary proceedings—that they are anti-government, bare faced and bloody principles, &c.\* It may be found necessary for truth's vindication, and the advantage of these concerned therein, to cast

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\* Such as the Antigovernment scheme reviewed, Roger's dialogue, the Scripture, (or rather) modern Loyalist, joint Testimony, &c. &c. &c.

these few hints on this subject, into the following method of order:

1. Notice somewhat of the institution and qualifications of the lawful magistrate, and the stipulations or conditions of government, betwixt ruler and ruled:
2. Give a short and just *vidimus* or view of the judgment, principles, and practices of our Reformers on this head, together with the present form of government as established upon its *Erastian* basis, after and at the late Revolution-settlement: And lastly, observe some of the principal objections made by our opponents against Dissenters, on account of their attachment unto these principles.

1. This ordinance and office of civil government, originally flowed from the Lord Jehovah, as the supreme Lord and lawgiver of the world, Psalm xxii. 28. xciii. 1. Jer. x. 7. And from Christ the wisdom of the Father, Prov. iii. 15. and is instituted by him, and founded upon the moral law of God, for the good of human society, as well under the new testament dispensation as under the old, for the punishing and restraining all manner of vice, impiety, and wickedness, against such as transgress either tables of the law; and however far a heathen magistracy may answer the ends of this ordinance, in curbing vice and impiety, as far as the light or law of nature shall or can direct, yet this is no certain rule, for any Christian people, who are favoured with the light of divine revelation, and particularly these covenanted lands, who, similar to the kingdom or commonwealth of Israel or Judah, have made a due measure of those qualifications, the great Lawgiver requires in his word, together with other stipulations agreeable unto the same unerring rule, the fundamental conditions of civil government amongst them, and which must on that account be essentially necessary to the constitution and investiture of lawful authority over them, otherwise such can neither be approved of God, answer the great ends ultimate or subordinate of this ordinance, nor claim subjection

for conscience, sake thereunto. And 1. As to their qualifications, they must choose or set up none but such as are brethren in profession and practice, and of the same true reformed Presbyterian covenanted religion; 1. They must be brethren both in nation and religion, Deut. i. 13. and xvii. 15. 2. They must be faithful fearers of God, Exod. xviii. 21. 3. They must study and be well acquainted with both tables of the law of God, Deut. xvii. 18, 19, 20. 4. They must be haters of covetousness, Exod. xviii. 21. 5. They must be wise and understanding, Deut. i. 13. 6. They must be just, 2. Sam. xxiii. 3. 7. They must be able, fit and capable for government, Exod. xviii. 22. lastly, They must be the minister of God for justice, a terror to evil doers without exception, and a praise to them that do well, Rom. xiii. 3, 4. &c. for if Pharaoh behoved to have wise men or men of activity to rule or be ruler over his cattle, as the text Gen. xlvii. 6. expresses it, how much more should God's professed subjects have just, active, and wise rulers set over them, the supreme Ruler the rock of Israel spake it. His vicegerent, a pattern for magistrates, in his last testament has said it, *that he that ruleth over men, must be just, ruling in the fear of God, &c.* It is not over Israel, no, it is over men, all that are the subjects of government; the precept is morally binding, and neither judicial or ceremonial only, but respects all civil rulers to latter ages.

2. The second thing necessary for the legal constitution of a king by the people, is their compact with him, binding conditionally and reciprocally, without which no relation can be owned, *mutua igitur regum civibus est pactio, &c.*" says the learned lawyer Buchanan. There is then (or ought to be) a mutual compact between the king and his subjects, &c. \* And that this is essential to make up the relation betwixt sovereigns and subjects, right reason, scripture, and the practice of well regulated kingdoms and commonwealths make evident. See the conditions

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\* Jure Regni, small edition, p. 2.

proposed, Deut. xvii. 15. and Rom. xiii. 3. 4. "Jephtha became head of the Gileadites by a mutual stipulation, &c. and made a league before the Lord in Hebron;" and before this covenant, (says Mr. Shields) he was no king. Some of the articles or conditions that may be warrantably required of those who are to rule over these covenanted lands, are these, 1. That a covenanted church, nation, and people, should have a covenanted king and inferior magistrates.—"And Jehoiadah made a covenant between the Lord and the king, and the king and the people, that they should be the Lord's people; between the king also, and the people." See also the practice of our reformers with James VI. and Charles II. but more of this afterwards.

2. He must be engaged to keep both tables of the law, "And gave him the testimony, and it shall be with him, and he shall read them all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, to do them."

3. Every king in covenanted Scotland, should not only at his coronation be obliged to peruse and keep both tables of the law, by fearing God in his own person and family, but also to maintain and preserve the true religion of Jesus Christ, in doctrine, worship, discipline and government, according to the will of God, and true Presbyterian principles, and to preserve and maintain all these he is to rule over in their civil and religious privileges, "Whatever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven, &c." Ezra, vii. 23.

4. He must forbid, suppress, and bear down, all impiety, oppression, and injustice, put the laws in execution against all transgressors thereof, without respect of persons, and command equity and justice to be done to all his subjects without exception; for he is the minister of God to execute wrath upon him that doth evil—for ye judge not for men, but for the Lord—for there is no iniquity with the Lord

our God, nor respect of persons, nor taking of gifts, Rom. i. 4. and 2 Chron. xix. 6, 7.

5. He stands obliged as a keeper and executor of both tables of the law, to the outmost of his power to preserve peace amongst all his subjects, and to keep entire the just rights and liberties of both church and state, without confounding the one with the other; he must not assume the title, or claim Christ's headship over the church, or supreme lawgiver over all persons, and in all causes civil and ecclesiastic, but must renounce all manner of ecclesiastic supremacy over the church of the living God whatsoever, whether it be in appointing of church officers to that office, or executing any part of their office in doctrine, worship, discipline, or church government, "I have set my king upon my holy hill of Zion—the government shall be upon his shoulders—and gave him to be head over all things unto the church—and they instructed Uzziah the king, and said, it pertaineth not to thee to burn incense unto the Lord, &c."

Lastly, In virtue of the same power, he must tolerate no false religion, sect or sectaries whatsoever—but on the contrary, in prosecuting the ends of the covenant and coronation oath, exclude out of his dominions all Popery and Popish idolatry, all Prelacy and Prelatic ceremonies, all heresies and heretics, all malignants and malignant factions; in a word, every thing that is contrary to the word of God, sound doctrine, and the power of godliness. Deut. xiii. 2. 2 Kings xxiii. 12. Ezek. xliii. 8. Rev. ii. 2. "You shall throw down their altars—but ye have not obeyed my voice—why have ye done this, Judg. xi. 2." And says the Apostle, Gal. v. 12. "I would they were even cut off which trouble you;" which cannot without injury done to the text be absolutely confined to church discipline, or an imprecation by way of prophesy, for the destruction of her enemies. And,

3dly, When men thus qualified as above for the office, and on the foresaid conditions, constitute and set up by the people, in agreeableness to the word of

God, and moral rules of government; then the people they are to rule over, fall under the following conditions, duties of submission, and obedience.

1. To pray earnestly for them, that the Lord may bless them in soul, body, person, and government, and for whatsoever things are necessary for them, as the Lord shall be pleased to direct: "Give the king thy judgments, O God, and thy righteousness to the king's son, &c." 2. To esteem and honour them: "Fear God and honour the king." 3. To be subject to them, obeying all their lawful commands cheerfully for conscience' sake: "Wherefore ye must needs be subject, not only for wrath, but also for conscience, sake." 4. To pay them tribute, and all lawful taxations that are imposed upon subjects, for moral and necessary ends, in maintaining and upholding them in their persons, and lawful exercise of their government, : "For this cause pay you tribute also, for they are God's ministers, &c." 5. To swear lawful and limited oaths of allegiance to them, as stated in our solemn national engagements, i. e. "to defend the king's majesty's person and authority, in the defence and preservation, of the true religion, and liberties of the kingdom." Lastly, to assist and defend them in all lawful and just stated wars, whether against foreign or domestic enemies, with their bodies, goods, and lives, if need require, and that against all deadly whatsoever.

Now, these rules which the moral law of God and right reason requires, being duly observed in the electing and establishing of magistrates, in and over these covenanted isles of the sea, those two, Britain and Ireland, must of necessity inevitably follow.

1. That all such are entirely excluded, either as superior or inferior magistrates over these nations, (who have by several laudable acts and laws, made the above qualifications and conditions essential to the being of every lawful magistrate who is to rule over them,) such as are Infidels, Mahometans, Papists, Prelatists, Lutherans, Erastians, and Sectarians; (all

these being equally abjured in our covenants,) or persons ignorantly scandalous, profane, and flagitious contemners of God's holy laws, and justly liable to censure, viz. punishment civil, and censure ecclesiastic; such vile men, should be contemned in the eyes of the godly, and how can they acknowledge such to be God's ordinance over them, "in whose eyes (says the Psalmist) a vile person is contemned." But what said Jethro to the great Lawgiver, "Provide out of all the people, able men such as fear God, men of truth, hating covetousness." And,

2. Since there is but one law given for magistrate and people to regulate their conduct by, therefore, a people who are favoured with a full exhibition thereof, in the book of divine revelation, so that if those who are delegated should go contrary to their instructions, and should be found by such as they represent, to set up such as by the above rules has no right to govern, then they may warrantably recal their right, disown what is done, and choose others to do according to their direction; or if even the majority of the nation should rest satisfied in the choice, and thereby overturn the whole of our laudable reformed constitution, as to the electing and setting up of magistrates supreme and subordinate over these lands, then the minor party though a few, who adhere to the covenanted work of Reformation, may withhold their subjection, protest, testify against, and disown all such pretended rulers, otherwise they behoved ~~not~~ to clash with the divine precept; nay, they may call back, hold, and retain, that radical right God has given them, as the members of human society, till the Lord be pleased in mercy, to return and break the power of their oppressors, the apostatizing multitude, and put it in their power to set up lawful magistrates over them, and though it should seem good to holy sovereignty, that the eyes of Christ's faithful witnesses, and their successors in the same cause and testimony should never see it, we and they must live quietly, and as inoffensively as we can,

without groundless molestation, as we are not to tempt Providence by pushing on improbabilities, no, we must rest in hope, yea, die in the faith, of the promise of those happy and glorious days, "when kings shall be nursing fathers and queens nursing mothers to his church," and will restore thy judges as at the first, and thy counsellors as at the beginning.

Now, upon the whole of this article, (and the foundation article too) shall I appeal to the unprejudiced and thinking part of mankind, whether these be antisciptural and antigovernment principles or not; perhaps they may reply, that they are good principles in themselves we should have such magistrates, but how are they to be obtained? true, but let me enquire further, is there any thing in what I have above narrated, that can justly in themselves incense or stimulate on Dissenters (I may say any person or community whatsoever) unto the wicked practice of jacobitism, bloodshed, or rebellion,—but perhaps I may have occasion to meet with somewhat of this again, before the conclusion of the subject.

2dly, How our worthy reforming forefathers prosecuted, pursued, and avowed these principles, until they obtained all on this head of civil government we have yet claimed: and how far the Revolution plan of government corresponds therewith, let the reader consult the histories of these times, from the very first period of our Reformation, and he will find that no sooner did these renowned champions, namely, Knox, and others, begin to shake off the Antichristian yoke, than they laboured to have their civil as well as sacred rights, secured on the scriptural basis; they judged they had undoubtedly a just right to limit sovereigns, and require and oblige them as an act of equity, to profess, maintain, and establish the true religion; the opposition they met with from the bloody Queen Regent, made them see it impossible, until they suspended her, October 21st, 1559. Hence the three estates met at Edinburgh, 1560, did in parliament, by public vote, authorize our Confes-

sion of Faith, as a doctrine grounded upon the infallible word of God. The subsequent parliament (which was the first parliament of King James VI.) met at the same place, in their very second act, December 15, 1567, abolished the Pope's usurped supremacy over this realm; in their third act, they abolished all acts of parliament made against God's word, and for maintainance of Idolatry; in their fourth act, they abolished the Mass, and appointed all the sayers and hearers thereof to be punished, and in the same act, they also ratified and repeated the Confession of Faith, foresaid, as the public and avowed Confession of the kirk of Scotland: also, that same parliament, in their sixth act, intituled, "An act anent the king's oath, to be given at his coronation," framed and agreed upon the coronation-oath of Scotland, which take as follows.

"Because that the increase of virtue, and suppressing of Idolatry crave, that the prince and the people be of one perfect religion, which of God's mercy is now presently professed within this realm; therefore it is statuted, and ordained by our sovereign Lord, my Lord Regent, and the three estates of this present parliament, that all kings, princes, and magistrates, whatsoever, holding their place, which at any time hereafter shall happen to reign, and bear rule over this realm; at the time of their coronation and receipt of their princely authority, make their faithful promise by oath, in presence of the eternal God, that induring the whole course of their lives, they shall serve the same eternal God, to the utmost of their power, according as he hath required in his most holy word, revealed and contained in the New and Old Testaments; and, according to the same word, shall maintain the true religion of Christ Jesus, the preaching of his holy word, and due and right ministration of the sacraments, now received and practised within this realm; and shall abolish and gainstand all false religions contrary to the same, and shall rule the people committed to their charge, ac-

according to the will and command of God, revealed in his foresaid word, and according to the loveable laws and constitutions received in this realm, nowise repugnant to the said word of the eternal God; and shall procure to the uttermost of their power, to the kirk of God and whole Christian people, true and perfect peace in all time coming, the rights and rents, with all just privileges of the crown of Scotland, to preserve and keep inviolated: neither shall they transfer nor alienate the same: they shall forbid and repress, in all estates and degrees, reis, oppression, and all kind of wrong; in all judgments, they shall command, and procure that justice and equity be kept to all creatures, without exception, as the Lord and Father of all mercies be merciful to them; and, out of their lands and empire, they shall be careful to root out all heretics and enemies to the true worship of God, that shall be convict by the true kirk of God of the foresaid crimes; and that they shall faithfully affirm the things above written by their solemn oath."

Which coronation oath was first sworn by King James VI. and afterward by his son Charles I. upon his coronation at Edinburgh, June 18, 1633, and is insert in our national covenant, whose being of a different religion from the people, led him to impose the Service-book contrived by his father, &c. upon the church of Scotland, anno 1637, contrary unto his oath, and endeavoured to establish the same by force of arms; which tyrannical and arbitrary conduct, obliged our Reformers, in February 1638, to renew our national covenant with God, for maintaining and defending their sacred and civil rights, liberties, and privileges: and although the said Charles afterwards solemnly entered into several pacifications and treaties of agreement and union with his subjects of Scotland; yet it is well known he never observed or kept one of them yea, when the parliament of England would not allow him to reign arbitrarily, above all laws over that kingdom, he raised

and headed an army of the Popish, Prelatic, and malignant faction, to oppose the reformation of religion in the kingdoms of England and Ireland, that he might the more easily overturn the true religion, established in the church of Scotland, which he was by his solemn oath, pacifications, articles of treaty, and acts of parliament authorized by himself, bound to maintain and defend: and although the parliament of this antient kingdom of Scotland, used all means possible in their capacity, to reclaim and recover him from his evil ways and wicked counsellors, which proved altogether ineffectual: yet after his untimely end, by the hands of the Sectarian party in England, they justly considering, that all the arbitrary government, and unlimited power, and the king's being of a different religion from his subjects, was the spring and fountain of not only all the corruptions, whether in kirk or state, but likewise of all the tyranny exercised by him upon the laws and liberties of the kingdom, and on the best of the subjects, yea, and all the opposition and violation the covenants and Presbyterian government met with, during his unhappy reign; did, for putting a stop unto, and preventing these and like noxious encroachments, abuses, and confusions for the future, in the first parliament of Charles II. at Edinburgh, February 7, 1649, in their fifteenth act, intituled, "Act anent securing of the covenant, religion, and the peace of the kingdom, make an additional, or second coronation oath, which take as follows.

"The estates of parliament taking to their most serious consideration, the unhappy differences between their late sovereign and these kingdoms, caused by the civil counsellors about him, unto the great prejudice of religion, and long disturbance of the peace of these kingdoms; and likewise the manifold acts of parliament, and fundamental constitution of this kingdom, anent the king's oath at his coronation; which judging it necessary, that the prince and the people be of one perfect religion, appointeth, That

all kings and princes, who shall reign, or bear rule over this realm, shall, at their coronation, or receipt of their princely authority, solemnly swear to observe in their own persons, and to preserve the religion, as it is presently established and professed, and rule the people committed to their charge, according to the will of God revealed in his word, and the loveable constitutions received within this kingdom, and do sundry other things, which are more fully exprest therein: and withal, pondering their manifold solemn obligations to endeavour the securing of religion and the COVENANT, before and above all worldly interests: Therefore they do enact, ordain and declare, that before the king's majesty who now is, or any of his successors, shall be admitted to the exercise of his royal power, he shall by and attour the foresaid oath, assure and declare by his solemn oath, under his hand and seal, his allowance of the national covenant, and of the Solemn League and Covenant, and obligation to prosecute the ends thereof in his station and calling; and that he shall, for himself and his successors, consent and agree to all acts of parliament, enjoining the Solemn League and Covenant, and fully establishing Presbyterian government, Directory for Worship, Confession of Faith and Catechism, as they are approved by the General Assembly of this kirk, and parliament of this kingdom, in all his Majesty's dominions; and that he shall observe these in his own practice and family; and that he shall never make opposition to any of these, or endeavour any change thereof."

Agreeably hereunto, in pursuance of, and obedience to the foresaid act, the commissioners of the church and parliament of Scotland, did, by virtue of power from their respective constituents, administer these two oaths foresaid, together with the national covenant, and the solemn league and covenant of the three kingdoms, Scotland, England, and Ireland, unto Charles II. All which, I say, were sworn and subscribed by him, before his admission unto

the regal dignity, at Scoon, January 1st, 1651: who, after his solemn swearing, by the eternal and Almighty God, who liveth and reigneth for ever and ever, that he should observe and keep all that is contained in the forementioned solemn oaths; had the instruments of government tendered unto him, for the defence of the faith of Christ, and protection of his kirk, and of the true religion, as it was at that time professed within this kingdom, and according to the national covenant, and league and covenant, and for executing equity and justice, for punishing all impiety and injustice; to whom the people did swear allegiance, against all manner of folks whatsoever, according to the national covenant, and solemn league and covenant.

In like manner, with reference to all inferior magistrates, military officers, and all persons admitted to power and trust, &c. It is statuted and ordained in the 9th act James VI. parliament 1st, above-cited, "That no person shall be admitted judge, procurator, notar, nor member of a court thereafter, who professed not the purity of religion and doctrine, as then established." And, for explication of the words of purity of religion and doctrine, the parliaments of Scotland, by their 5th act 1640, and 9th act 1641, extend the said act to all the foresaid persons, &c. invested with these respective offices, their taking the national covenant; and by the 5th act of parliament 1644, and 16th act of parliament 1646, to the taking of the solemn league and covenant: and, by their 26th act 1649, the parliament did statute and ordain, That no person that was malignant, or disaffected to the then present work of Reformation and Covenants, nor any given to drunkenness, swearing, uncleanness, or any other scandalous offence, should thereafter be chosen to be a judge, or any office of estate, or magistrate, or counsellor in burghs, clerks, or deacons of crafts, or any office of any army belonging to this kingdom, or employed in any place of public power and trust; and the said act bears, that

none shall be chosen to these respective offices, or any of them, but such as should be men of known affection unto, and of approved fidelity and integrity in the cause of God, and of a blameless and Christian conversation, &c. And in the acts of Classis 1641, 1646, and 1649, I find all malignants, and enemies to the Covenants and work of Reformation, and persons guilty of errors and immoralities, were purged, and appointed to be kept out of the army, as the said act more fully bears.

The great and last compleatment of all securities whatsoever among men, was the act of Ratification, confirming and establishing all these preceeding transactions, engagements, and actions, concluded and enacted by the king, then having attained the age of twenty one years compleat, and the parliament fully and freely convened in the month of June 1651, whereby the same did pass into a perpetual law; and this covenant, which, from the first entering into the same, was and is the most indispensable oath of God, became at length the very fundamental law of the kingdom, whereon all the rights and privileges either of king or people are principally bottomed and secured. See Naphtali, printed 1693, page 164.

Having thus illustrated, by the preceeding acts and accounts, how diligently, indefatigably, zealously and faithfully the heroic and honourable representatives of this kingdom, contended for the advancement of our glorious Reformation; and how far all magistrates, whether supreme or subordinate, and with them all ranks and degrees of men, in their respective capacities, stations and relations, became bound, by solemn and sacred ties, to profess, maintain and defend the same: To show the concern and concurrence of the church in that reforming period, seems somewhat necessary in order to represent the beautiful and becoming harmony betwixt church and state, in this important matter.

The church of Scotland, in the 24th article of her Confession of Faith forecited, concerning the civil

magistrate, after asserting and declaring the office of the civil magistrate to be the ordinance of God, they add,—“ To kings, princes, rulers, and magistrates (being qualified as above related) we affirm, that chiefly, and most principally, the conservation and purgation of religion appertain; so that not only they are appointed for civil policy, but also for maintenance of the true religion, and for suppressing idolatry and superstition whatsoever, as in David, Jehoshaphat, Hezekiah, Josiah, and others highly commended for their zeal in that cause.—We affirm, that whosoever deny unto them aid, their counsel and comfort, whiles the princes and rulers vigilantly travail in the execution of their office (here is a most excellent caution and limitation) that the same men deny their help, support, and counsel to God, who, by the presence of his lieutenant, doth crave it of them.”

In Mr. Craig's catechism, approved by the General Assembly of the kirk of Scotland 1592, sect. 10th, quest. 85. What is the office of the Christian magistrate in the kirk? Answer, He should defend the true religion and discipline, and punish all troublers and contemners of the same.

In the Confession of faith or national covenant, subscribed at first, by King James VI. and his household, 1580, and thereafter by persons of all ranks, by the authority of church and state 1581 and 1590, after abjuring Popery, with all its appurtenances, and solemnly engaging to continue in the obedience of the doctrine and discipline of this kirk, and defence of the same, I find these words, viz. “ We protest, and promise with our hearts, under the same oath, hand-writ, and pains, that we shall defend the king's person and authority, with our goods, bodies, and lives, in defence of Christ's evangel, liberties of our country, ministration of justice, and punishing of iniquity, against all enemies within this realm or without.”

The General Assembly 1639. sess. 23, in their sup-

plication, say, "Following the laudable example of our predecessors 1589, we do most humbly supplicate your grace, his Majesty's commissioner, and the lords of his Majesty's privy council, to injoin by act of council, that this confession and covenant, which, as a testimony of our fidelity to God, and loyalty to our king, we have subscribed, be subscribed by all his Majesty's subjects, of what rank and quality soever." Which supplication was granted, that same day it was presented, as the records of that time show.

That same assembly, sess. foresaid, in their act ordaining the subscription of the Confession of Faith and Covenant, with the Assembly's declaration, having ordained all persons, of what rank, quality or office soever, to subscribe the said covenant: "They appoint the same to be insert in the registers of this church.—They add, And in all humility supplicates his Majesty's high Commissioner, and the honourable estates of parliament, by their authority, to ratify and injoin the same, with all civil pains; which will tend to the glory of God, the preservation of religion, the king's Majesty's honour, and perfect peace of his kirk and kingdom." All which was granted in the 5th act of parliament 1640.

King Charles I. in his letter to the General Assembly 1641, says, "Trusty and well beloved,—it is no small part of our royal care and desire, that the true reformed religion, wherein, by the grace of God, we resolve to live and die, be settled peaceably, in that our antient and native kingdom of Scotland; and that the same be truly taught, and universally received and professed by our subjects there, of all degrees, for preventing of all division and trouble hereafter: we did intend in our own royal person to have been present at this assembly, but conceiving it to be unfit to detain the ministers from their particular charges, till the time of our coming to the parliament: we have resolved to make known unto you by these, and our commissioner, that in the succeeding parliament, it is our intention by our authority to ratify and con-

firm the constitutions of the late assembly at Edinburgh, that they may be obeyed by all our subjects, living in that our kingdom." Which accordingly was done in the 5th and 6th acts of parliament, August 16, 1641. See also his letter to the assembly 1642.

As matters stand thus, church and state seem to go hand in hand together, for carrying on the building; yet on a further view, perhaps it will be found only the earth helping the woman: matters stood not long on this situation: for upon the parliament of England's maintaining, and honourably defending their own rights and privileges, in opposition to Charles I. his perfidious incroachments thereupon; he speedily raised an army, of purpose to jumble all into the greatest confusion, and defend him in his absolute supremacy as above; yea, after rejection of all suitable and wholesome supplications and remonstrances, humbly presented unto him by the church and state of Scotland, and for the preservation of truth and peace, the three kingdoms were convinced, that it was their undoubted duty, and the most powerful mean, by the blessing of God, for preservation of themselves, and the true Protestant religion from utter ruin and destruction, according to the commendable practice of these kingdoms in former times, and the example of God's people in other nations; after mature deliberation, resolved and determined to enter into a *mutual and solemn League and Covenant*, wherein they engaged to the preservation of the true religion in the church of Scotland, the reformation of religion in the churches of England and Ireland, to preserve the rights and privileges of the parliaments, and the liberties of the kingdoms; to preserve and defend the king's Majesty's person and authority, in the preservation and defence of the true religion and liberty, &c.

Now, nothing is more certain among men, than that Charles I. did, notwithstanding all his solemn engagements, fair appearances, and ample protesta-

tions of fidelity and honesty; burst all these bands, break all agreeable measures with church and state, overturn to his utmost what he had been professedly erecting, excited, and gave a formal commission unto, the Irish cut-throats, (who had murdered so many thousands of Protestants in Ireland) to make an inroad upon Scotland, and shed the blood of the people of God there, besides what he had spilt in England. And albeit the church of Scotland did remonstrate unto him most faithfully, zealously and freely, the horrid cruelty, treachery and exceeding sinfulness thereof (as appears from that Remonstrance, February 13, 1645,) together with the inexpressible danger such courses laid him obnoxious unto, in a way of recognizing his authority at that juncture; hoping, at least wishing a better of it: Yet, after the malignant party raised an army in Scotland, under the command of Duke Hamilton, with design to restore that tyrant to the exercise of his arbitrary government (just in the very nick of time, when he and the parliament of England were on a treaty of peace for accommodating differences) contrary to their oath of parliament, and the subscribed articles of treaty betwixt the two kingdoms; and without his granting any manner of security to religion and the covenants, (he having shaken himself loose of all former ties, and indeed there was little ground left to trust him for the future, while persisting in that course) as the church of Scotland plainly declared that engagement to be unlawful and sinful (notwithstanding the king's express orders for it) and inconsistent with the safety and security of religion, because contrary to the holy Word, and destructive of the whole of the covenanted work of Reformation and work of uniformity, carried on betwixt the two kingdoms; yea, they did so strenuously maintain their own intrinsic power, and so openly trampled upon the king's pretended authority, that they would not, yea, did not admit any concerned in that sinful quarrel, I mean the *Duke's unlawful engagement*, without evident signs

of their repentance: so and in an agreeable manner to this, they were expressly against restoring the king (viz. Charles I.) to the exercise of government, unless he would give better and sufficient security for the true reformed religion and covenants; which plainly evinces their rejection of his authority: and truly they had acted directly cross unto their well-worded, and suitably limited oath of allegiance, if they had done otherwise; being only bound to subject to his authority, in his defence of the gospel of Christ, the liberties of the country, ministration of justice, and punishing of iniquity, &c. Hence, his open and avowed violation of all these, proclaimed a liberty unto them, and they improved it; all which is plainly evident from the public records of the Commission of the Assembly 1647, and the General Assembly 1648, and their Commission.

That this was the mind and principles of the Church of Scotland, with reference to Charles I. and did not flinch from the same, with reference to his son Charles II. is most clear from the seasonable and necessary warning, and declaration, July 27, 1649, viz.

‘ 1. That as magistrates and their power are ordained of God, so are they in the exercise thereof, not to walk according to their own will, but according to the law of equity and righteousness, as being ministers of God for the safety of the people: Therefore a boundless and illimited power is to be *acknowledged in no king*, nor magistrate; neither is our king to be admitted to the exercise of his power, as long as he refuses to walk in the administration of the same, according to this rule, and the established laws of the kingdom (viz. *the laws establishing the covenanted Reformation and civil liberties*) that his subjects may live under him a quiet and peaceable life, in all godliness and honesty.’

2. There is a mutual obligation and stipulation betwixt the king and his people: as both of them are tyed to God, so each of them are one to another,

for the performance of *mutual and reciprocal duties*— See act 8. Parliament 1. James VI. as above—As long therefore as his Majesty refuses to hearken to the just and necessary desires of kirk and state, proponed to him for security of religion, and safety of his people, and to engage and oblige himself for the performance of his duty to his people; it is consonant to scripture and reason, and the laws of the kingdom, that they should refuse to admit him to the exercise of his government, until he give satisfaction in these things.

3. In the league and covenant, which hath been solemnly sworn and renewed by this kingdom, the duty of defending and preserving the king's Majesty's person and authority, is joined with, and subordinate unto the duty of preserving and defending the true religion and liberties of the kingdoms: and therefore his Majesty standing in opposition unto the just and necessary public desires, concerning religion and liberties; it were a manifest breach of covenant, and a preferring of the king's interest to the *interest* of Jesus Christ, to bring him to the exercise of his royal power, which he, walking in a contrary way, and being compassed about with malignant counsels, cannot but employ unto the prejudice and ruin of both. See also the approved proceedings of the commissioners of the church and kingdom of Scotland, with Charles II. at the Hague 1649, in which their faithfulness and honesty appear most consonant unto the declaration and warning foresaid.

The harmony of their actions and proceedings appears in this, viz. That as the church and parliament dealt with the father, so did they with the son; for it is abundantly well known, that they did actually refuse to admit Charles II. (as they did not admit his father) to the exercise of government (and so could not subject to it, though they gave him titles of honour, being in terms of union with him) until he granted security for the true religion and covenants, as above. Hence it appears most consonant both to

acts of parliament, to our national covenants (which are the fundamental laws of this kingdom) and to the public declarations of this nation, to refuse the admision of, or own persons when admitted, as just and lawful magistrates in this realm, until they, prior to their admision, grant sufficient security for the defence of, and profess the true Protestant religion in their own persons and families, take, swear and subscribe the covenants, national and solemn league, and be of the communion of the church of Scotland, as then established: From this it appears, that a contrary practice is a downright relinquishing and abandoning the Reformation-principles and fundamental laws.

That the estates of parliament were one with the church in this matter, of not-receiving and subjecting to Charles II. until he gave security as said is, is manifest from the forecited act of parliament, where they discharge all the lieges and subjects of this kingdom, to procure or receive from him (viz. Charles II.) any commissions, patents, honours, offices or gifts whatsoever, until he give satisfaction as above, under the pain of being censured in their persons and estates, as the parliament, or any having power from them, should judge proper: and, in case any should contraveen their orders, as above specified, these respective offices were declared void and null.

As the above accounts give a vidimus of our fundamental laws, of the judgment and principles of our worthy reformers, with reference to the cause and interest of Christ, and of their just and equable qualifications and limitations, they required, and saw themselves bound, in point of duty and conscience, for the preservation of truth, and propagation of reformation, to require of all such as they admitted, or for ever in time coming should be admitted unto the regal dignity: so, upon these so honourable and every way convenient terms, they accepted of Charles II. as above; who, notwithstanding of the singular and unheard of sympathy, that our Presbyterians

in Scotland bore towards him, during his ten years exile, in resisting unto blood the usurpation of Oliver Cromwel; immediately upon his mounting the saddle of preferment, did throw off the *mask*, and requited their love with hatred, and their kindness with shedding their blood: And, having treacherously broke the Covenants, and all manner of sacred ties, he overturned and razed our excellent constitutions and fundamental laws; yea, advanced, or rather swelled up to that height of monstrosity, absolute power and tyranny, that, by the wicked hell-hatched act Rescissory, 1661, he rescinded the whole parliaments, and all their acts from 1640 to 1649 inclusive, establishing our sacred and civil rights and privileges, and glorious Reformation. And, in another act of that same parliament, he condemned and disowned the binding force of our sacred Covenants, brought in and established abjured Prelacy, and spued out such a flood of malice and enmity against the church of Scotland (which he had so often sworn to maintain) and all her members, or any whatsoever, who studied a firm adherence to Presbyterian government, covenants, laws, liberties and privileges of the kingdom agreeable thereunto: that he exposed them to the most cruel hardships, severities and tortures that his savage persecuting spirit could devise and get accomplished: which act Rescissory and act condemning our Covenants foresaid, are yet standing unrepealed, to the great shame of the Revolution-principles and establishment, which they call happy, notwithstanding this.

The monstrosity, cruel barbarity, and perfidy of that tyrant, could not miss to make all such true fearers of the Lord, and lovers of Zion's welfare, as had any hand in his Restoration and Inauguration, not only regret the same with the deepest of sorrow, as appears from the history of Mr. Livingston's life (one of the commissioners from the church, that dealt with him at the Hague) and testimonies of the sufferers, and other authentic papers of that time; but al-

so, in regard he hath publicly broken (as said is) his Coronation-oaths, and Original Contracts betwixt him and the people, usurped an arbitrary government, and became an open tyrant, invading and altering the very fundamental laws and constitutions of the kingdom, subverting the true reformed Protestant religion and Presbyterian government, violating the laws and liberties of the nation, and inverted all the ends of government, whereby he forfeited all right to government, and to the crown; I say, upon these weighty and like considerations, they, and many others, could not but renounce and reject his pretended authority; as indeed, to the praise of the Presbyterian cause, and honour of their memory, they did: which was their undoubted duty; and no man in his solid wits can condemn them for this action of rejection (see 1 Kings xii. 2,—17.) without being guilty, at the same time of condemning the bulk of the three kingdoms, for renouncing and rejecting the pretended authority of the Popish Duke of York, his brother, at the Revolution, upon the very same reasons; whose accession and pretended power, all true Presbyterians bore testimony against; which is also vindicated by the Revolution rejection of that profane Prince foresaid, who was thereby made justly to wander as a vagabond among the nations.

There seems to be such a close connection, sameness, unity and good agreement between the principles and practice of our famous Reformers, whether in sacred or civil capacity, and the noble Cloud of Witnesses and Sufferers (both being so well founded) all along, during the twenty eight years of bloody persecution and tyranny, down to the Revolution, as to the essentials and substance of their testimony; that ever since Presbyterian Dissenters from this Revolution-Plan of civil government, cannot approve of the former, but they must both disapprove of the latter, and continue the former practice. And, in regard they are constantly, tho'

unjustly; reproached for their non-conformity with this piece of Revolution defection, their setting up, and subjecting unto, such as they raise to the regal power, and subordinate, in a way so very cross and diametrically opposite unto the above-mentioned fundamental Laws and Covenants, and the whole of our Covenanted Reformation; I shall take the freedom to add to the above, some few of the many reasons, for the vindication of truth, and this practice of dissenters: such as,

1. Because all Kings and Queens have been put in possession of the civil government, since the Revolution, without being duly qualified by taking the Scots Coronation-oaths, according to the 15th Act of Parliament 1649, and some of them did never so much as take the Coronation-oath of James VI. How opposite this admission of persons to the instruments of government, is to the former above-mentioned, may easily be discerned by every body.

2. Because none of them have ever taken, sworn and subscribed the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, Scotland, England and Ireland, nor engaged to prosecute the ends thereof, according to the foresaid 15th Act of Parliament 1649, nor become bound inviolably to maintain, preserve and defend the true Presbyterian Protestant religion, with the government, worship, discipline, rights and and privileges of the church of Scotland, as by law established 1649, nor be of her communion according to the Act foresaid.

3. Because all persons, admitted to rule over these three lands maintain that wicked Act, made in Middleton's black Parliament, in time of the late tyranny, condemning our Covenants, both National and Solemn League; which act binds up all persons from entering into and renewing the same, without the consent of the civil powers; whereby a bar, preventative of prosecuting indispensable duty, founded on and agreeable to the word, Acts of faithful Parlia-

ments, and the fundamental laws of this nation, is kept up; which, as it was founded on perjury, its continuation can be nothing less, & *respice finem*.

4. Because they all maintain that heaven-daring Act Rescissory, made in the foresaid unhappy Parliament, rescinding the whole Parliaments of Scotland, betwixt the year 1640 and 1649 inclusive, and the whole legal establishment of the true reformed Protestant religion and Presbyterian Church-Government (which is the ordinance of God) which Act is not only destructive of the being of Parliaments, and fundamental government of this antient kingdom; but by it the whole of the covenanted work of Reformation, and reformed principles of the church of Scotland, stand publicly condemned.

5. Because the Antichristian hierarchy of Archbishops, Bishops, and other Ecclesiastic Officers depending thereon, together with all the superstitious service and ceremonies of the church of England, are by law established in England and Ireland, and tolerated in Scotland (which ought not to be so much as connived at, in any part of these three covenanted kingdoms) to the great prejudice and subversion of the true reformed religion, which is the indispensable duty of all in these lands foresaid, sincerely, really and constantly to maintain and preserve; and to oppose, yea, grub up, and keep out all heresy, superstition and profaneness contrary thereunto.

6. Because Popery, &c. is now tolerated in England and Ireland, and we may say virtually in Scotland, as the penal statutes, the acts and laws made against Popery and Papists, are not vigorously, impartially and effectually put in execution; but, on the contrary, they are too much countenanced, encouraged and suffered to overspread, with their masses, and other execrable idolatries, in many places of these kingdoms; particularly one of them in the Canongate of Edinburgh, under the protection of the present government: but hath indicted and pro-

claimed some Presbyterian Ministers, rebels, for continuing in the exercise of their ministry, and possession of glebes and manſes, after they were unjustly and tyrannically deposed by this church, for adhering to, and prosecuting the ends of the Covenantants.

7. Because the Kings and Queens of these realms, ever since the foresaid work of Reformation and Uniformity was overturned and rescinded, and abjured Prelacy re-established, have been by the laws of England, not only engaged and sworn to support, defend and inviolably maintain the Prelatic hierarchy, and English Popish ceremonies of that church, which is a most direct supporting and maintaining that, which these lands are, by the holy and inviolable oath of God, sworn to bear down and exterminate; but also to be themselves personally of the communion of that church, as by law established (in which England acts more like a people, maintaining a principle, such as it is, in requiring that, as a condition *sine qua non*, than professed Presbyterians in the nation and church of Scotland, who overlook it altogether) which yet is plainly contrary to the word of God, our laudable laws, sacred and civil liberties, privileges and Covenants; and therefore involves all such occupants in the dreadful guilt of perjury, which cannot fail to bring wrath from the Lord upon them, their posterity and people.

8. Because they have been these many years joined, and yet continue in sinful associations, confederacies and leagues with Popish Princes, supporters of the very Antichrist, and others, who are known malignants and enemies to the true reformed Protestant religion; which antiscriptural associations, &c. are expressly condemned in God's word, and have been still plagued of him with signal judgments. See famous Mr. Gillespie's Miscellany Questions, and Mr. Hugh Binning against associations with malignants, &c.

9. Because all such as have a long time been admitted to the possession of the government, have always by the laws and customs of England, assumed and appropriated to themselves, the stile or title of the head of the church, and supreme judge in all causes, whether civil or ecclesiastic: for proof of this, I find in a declaration dated at St. James's, June 13th, 1715, concerning the Articles of the church of England, made by the late King George, these words, ' Being by God's ordinance, according to our just title, defender of the faith, and supreme governor of the church, within these our dominions, &c.—That we are supreme governor of the church of England; and that if any difference arise about the external policy, concerning injunctions, canons and other constitutions whatsoever thereto belonging, the Clergy in their convocation is to order and settle them, having first obtained leave under our broad seal so to do," &c. The King's giving them their patents, impowering them to exercise that pretended church-office, making them accountable in all their Ecclesiastic administrations to himself, as supreme governor of the church; which title for man or angel to arrogate, is dreadful blasphemy and usurpation, and a downright exaction of Christ, who is the only and alone Head and supreme Governor of his church. Ah! this is a fighting against God, and does (as Mr. M<sup>r</sup> Ward says in the Cup of cold Water, page 9.) ' compleat the revolt of these lands from their sworn subjection and obedience to Jesus Christ, as supreme in his own house, when they have these many years substitute another in his place, and have framed supremacy into a law, to be the rule and standard, according to which our Kings do, and in all succeeding generations shall of right, king it over the house of God, as knowing no superior, with a more simple absoluteness than the law of the nation will permit them to do over the house, inheritance, interest or concern of the meanest subject of the

‘ kingdom. By which law our Lord Jesus Christ is  
‘ explicitly exauctorate, he is declared to have nei-  
‘ ther house, people, nor property in these lands or  
‘ dominions. Let any read over these acts and laws  
‘ of supremacy, and sense them, and consider if their  
‘ lowest amount be not this, ‘ We have no king but  
‘ Caesar.’ And, in pursuance of the same, they  
have made many Erastian encroachments upon the  
royalties of Christ, and privileges of his house, in  
taking upon them ordinarily, and by themselves,  
to appoint diets, and causes of fastings, and thank-  
givings, dissolving and adjourning General Assemblies  
at their pleasure : and, in order to support that un-  
just and sinful title, have imposed the oath of su-  
premacy, which recognizeth the same, upon persons  
of public trust ; and also the sacramental Test, oblig-  
ing their armies, both officers and soldiers, to join in  
communion with the Prelatic church of England.

10. Because these Erastian powers have expressly  
claimed that wicked supremacy foresaid, in that act  
of the British parliament, obliging every minister of  
this Revolution-church to swear the Abjuration oath,  
under the pain of being deprived both of office and  
benefice ; hereby asserting their dependency on the  
civil magistrate, and putting them on the same level  
with any civil and military officer : which encroach-  
ment has never been faithfully and freely witnessed  
against by any of the judicatories of this church, but  
complied with by the far greater part.

11. Because the Erastian powers foresaid have  
made, and sworn to maintain the incorporating Union  
with the Prelatic constitution of England ; whereby  
our national independent liberty and freedom, and  
our antient privileges are entirely subverted, and  
wrested out of our hands, people oppressed in their  
consciences and estates, with such iniquitous laws, se-  
vere, unlawful and unsupportable taxations and im-  
positions, and still more and worse of late, as are di-  
rectly contrary to our sacred and civil rights ; and  
particularly the church is strip’d and divested of her

undoubted right of the peoples choosfing their own pastors, by the patronage-act; and our land infected, poisoned, and pester'd with innumerable heresies and errors, by that large and almost boundless toleration, granted by a wicked law, contrary to the Confession of Faith, chap. 20. and chap. 23. sect. 3. &c. Yea, sinful oaths, inconsistent with, and contrary to Presbyterian principles, and our Covenants, are from time to time imposed and repeated, such as the allegiance, assurance, and abjuration oaths, &c. upon all persons in public office, civil or ecclesiastic, under most exorbitant and severe penalties, as was annexed to Porteous act, 1751.

12. Because the foresaid Erastian powers have advanced, and employed in parliaments, councils, and other inferior judicatories, such as were, and are known malignants, shedders of the blood of the Lord's people, enemies to the cause of God, and the whole of our covenanted Reformation: whereas, by our laudable fundamental laws and constitutions, all such as were to be employed in any public trust, or office, ought to be men of known integrity, and of good affection to the cause of God, and of a blameless and Christian conversation.

13. Because these Erastian powers, in their sinful act of toleration, did prescribe a set form of words, for all ministers in this Revolution-church, to use in praying for their protestant succession, under certification or penalties: and as they have incarcerated and maltreated severals for owning the covenanted cause, and barbarously murdered other poor innocents, witness Glenco, and Darien; so they have pardoned many malefactors, murderers, and others, guilty of dreadful enormities, who by the divine law deserved death, since the year 1690.

14. Because these Erastian powers being all strangers (practically at least, and many of them personally) to our true reformed Protestant religion, have been admitted to the possession of the government, expressly contrary to the fundamental law of this kingdom;

the covenanted principles of the church of Scotland, and the bands of our Covenants, all bottomed on the sacred word of God; which none can annul, enervate or dispense with, without violating divine commands, and covenants, and particularly contrary to the holy word, Deut. xvii. 15. 'One from among thy brethren shalt thou set king over thee: Thou mayest not set a stranger over thee, which is not thy brother:' which seems to import that Christian magistrates should be of the same true religion (if not of the same nation) with the people; because such are most likely to maintain the true religion, and rule with righteousness, gentleness, and kindness to the subjects. And the above accounts inform, that our Reformers understood that scripture in this sense, in their refusing subjection, until they got sufficient security for our holy religion, &c.

Having thus represented, how these Erastian powers have been admitted, and subjected to, without any signification of their hearty compliance with, and approbation of the National Covenant, and Solemn League and Covenant, (but in a way exclusive of, and contrary to both) without any kind of promises to prosecute the ends thereof, by approving, reviving, renewing, or ratifying, establishing, consenting to, and agreeing with all acts and laws made, or that may be made in defence thereof, and the whole of the covenanted Reformation; and how they have required, and enacted the swearing of the oaths of allegiance and abjuration, &c. instead of all other oaths and declarations, which might be required by law, whereby the civil part of the Covenant is laid aside, as well as the religious part: and how they have settled the government of this Revolution-church, about an hundred years back (thereby overleaping our best times) and a nominal presbytery, upon the inclinations of the people, and not upon the word of God, as if it were merely human; and how they have not vacated and disabled all acts and laws made in Charles's time, condemning the covenants and work of

Reformation: Have they not by an infamous act in 1774, established Popery, and with it French despotism, tolerated it in Grenada; nay, have as late as 1778 repealed the penal statutes, thereby tolerating it in England and Ireland, and we may also say virtually though not formally in Scotland: wherein instead of executing the laws against Papists, an express order was issued out, that there should be no molestation given to these amongst other sectaries, in the exercise of their superstitious worship; all which is expressly contrary to the word of God, our Covenants, and reforming acts and laws, and is more than what the great grandfather, the father, and the two late tyrant brothers could ever get effected; for they could never get Popery established in any part of their dominions, however far their schemes were laid for that purpose: How they now commerce, confederate, and regiment with Papists, Malignants, and other sectaries, and tolerate all manner of heretics, heresies, and errors, contrary to the word, and destructive of the true religion: How they encourage, aid and advance Malignants, exercise supremacy, encroach upon the prerogatives of Christ, in the matter of diets and causes of fasts, and thanksgivings, dissolution and adjournment of assemblies, and assuming titles of supremacy over all causes, though ecclesiastic, public prayers, oaths, very material parts of worship; together with prescribing, commensurating, and prelimiting the church, not to exceed the bounds prescribed, till they please; and also signified how they judge, at least prescribe the necessary and legal qualifications of ministers in the church, by taking oaths and bonds, &c. arbitrarily imposed by them; and withal, maintaining, and solemnly swearing to maintain that abominable idolatry, viz. Prelacy, (and profess it in their own person) by law established, in the church of England and Ireland, and tolerated in Scotland: All which are some part of the reasons, in my opinion, why Presbyterian Dissenters disown this Revolution-plan of civil go-

vernment; and governors; whose throne lies steeped in the blood of our dear fathers and brethren, shed in the former period, never to this day purged away; which seems to cry loudly for vengeance upon all, that are following a course contrary to that attained Reformation in these lands, from the throne to the beggar, I say, having hinted at these things, I come lastly to notice some principal objections cast in Dissenters teeth on account of their attachment unto our covenanted constitution on this head, wherein I must for brevities sake wave the argumentive part mostly, and bring forward the testimony of some eminent divines and learned writers in favours of Dissenters principles, who were in their day faithful and famous in the church of Christ.

*Object.* 1. Dissenters principles on this head are contrary to scripture precept, Rom. xiii. 2. Tit. iii. 1. 1 Pet. ii. 13. where subjection is enforced to heathen magistrates, who were not constitute with such qualifications and limitations as here described.

In answer to this, to take these texts together, we must by power here understand, all lawful authority, the word being *poteſtatus*, consisting in right interest, and properly opposed unto unrighteous and unlawful authority, not *potentia*, which signifies meer mightiness, or ability opposed to weakness and impotency; the last being a natural or physical power, consisting in vigour and strength, (such as the Roman emperors had,) and the first a just right and title, as all lawful magistrates must have, as can be here said to be ordained of God, that is, the ordinances of his precept, and not Providence only, in its different forms set up amongst men, agreeable to the rule of God's word. But that the apostle speaks in the concrete only, while he speaks in the abstract, *powers that be*, and thereby commands subjection, love and obedience for conscience' sake, to Nero, Domitian, &c. is more than what ever our opponents has been hitherto able to make evident.

In favour of the above sense, a number of learned

commentators on the words might be produced, but I must confine myself to these following; and 1st, Let us hear what our own countryman, the celebrated Buchanan says on it, 'Paul doth not therefore speak of those that bear rule as magistrates, (says he) but of magistracy itself, that is, of the function and office of those that rule; nor yet of one or other kind of magistracy, but of every form of a lawful magistracy; nor doth he debate with those who think that wicked magistrates should be restrained, but with those who deny all authority of magistrates, &c.' \* The next is the great Mr. Harle, who after Dr. Fris, was moderator to the Westminster Assembly; says he, in his *Desertation concerning usurped powers*, 'The powers here are said to be ordained of God, and verse 2, to be the ordinance of God, that is, not by his decree and handy-work, but by the word or written sanction; a person in this acceptance, is to be termed God's ordinance; the apostle speaks in the general, without application to the Roman or any other, but on the contrary, it is stood upon, that he intends his precept of a lawfully called magistrate.' † Says the learned Gee, 'This sentence of the apostle, *ordained of God*, importeth not meerly the proceedings of the things from God providentially, but such a being from God as cometh in his institution, or appointing of it by the warrant or sanction of his word, law, precept, or commandment.' And afterwards says, 'The question was not so much in whom the supremacy was, as whither Christians were at all bound to any civil superior whatsoever.‡ The famous Milton expresses himself thus on the point, 'We must not understand Paul as if he spake of all sorts of magistrates in general, but of lawful

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\* De Jure Regni, page 93.

† Desertations, pages 126—131.

‡ Gee on the Divine Right, &c. page 327.

‘ magistrates, and so they are described in what follows; we must also understand him of the powers themselves, not in these men always in whom the power is lodged; Paul speaks not of the persons of the magistrates, but of the magistracy itself; he does not say there is no prince but who is of God, he says there is no power but what is of God.’ Thus far Chrysostem. \*

So says that famous statesman Algernon Sydney, gentleman; ‘ The apostle (says he) further explaining himself, and shewing who may be accounted magistrates, and what the duty of such an one is, informs us whom we should fear and on what account; is therefor only the minister of God, not a terror to good works, but to the evil, &c.’ The quotation is long, he refers it to the conscience of his opponent were he alive, if he believed that the then Roman emperors were such a terror to evil doers and a praise to them that do well. †

Let us next hear the mind of our sufferers on the point, which is expressed by Mr. Shields thus, ‘ The apostle (says he) answers not determining their litigations, nor interesting himself in partially giving the general standard of God’s ordinance they had to go by, *Let every soul be subject to the higher powers*, *Εἰς τὰ κατὰ νομὸν* moral lawful powers, not natural force, higher in dignity and authority, not in prevailing of might, such as are ordained of God, by his preceptive will, not such as were only permitted by his providential disposal, &c. as it cannot be proven that Nero had the sovereign power at that time, &c.’ † Mr. Bennet explains the text in the same sense, and says otherwise it would be nonsense and injurious to make an inspired apostle enjoin subjection under pain of damnation to their

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\* Milton’s defence against Salmasius, page 62, et seq.

† Syd. on government, vol. 2. page 80.

‡ Mr. Renwick’s test. vind. page 163—200.

Nero, &c. The testimony of the fathers, such as Chrysoſtem, Theophilus, Maſculus, with Panus, Mayor, Hammond, Pryne, and Burroughs, who comes out full clear on the point, might be here adduced were it needful; nay, the moſt judicious writers in the Seceſſion, calls Nero one of the moſt wicked monſters that ever breathed, and moſt juſtly too, how then could the apoſtle here enjoin ſubjection to his tyrannical authority.\*

After all, if it is alledged that all theſe refer only unto tyrants and uſurpers, well then, let it be ſuppoſed that the apoſtle by *powers that be* here refers to the power then in the Roman ſenate, in as far as they answered the ends of this ordinance, in puniſhing the tranſgreſſors of the ſecond table of the law; yet what makes this to the acknowledging either of ſuch heathen powers in theſe covenanted lands, or theſe Eraſtian powers, who by their apoſtacy has aſſumed Chriſt's headſhip, and overturned the covenanted reformed conſtitution, nothing at all: The forecited learned Buchanan, determines the point very maſterly, when he ſays, ' I imagine that Paul doth now live in our days, wherein not only the people but princes alſo profeſs Chriſtianity at the ſame time; let there be ſome princes that doth conceive, that not only human, but even alſo divine laws, are made ſubject unto their luſts and pleaſures, if he (Paul) were like himſelf, he would certainly deny that he ſhould be accounted a magiſtrate, he would interdict all Chriſtians to have any communion with him, &c.' How applicable this is to the abrogating of our reformed conſtitution, let the unbiassed and impartial judge; had our reformers underſtood it otherwiſe, they had never contended ſo much for reformation in civil magiſtrates, or ſuffered oppreſſion on that account.

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\* Mr. Brown, in his Script. Harmony, page 363.

† De Jure Regni, page 103.

*Object.* 2. Christ payed tribute, and commanded it to be payed to Caesar, the saints owned and addressed heathen magistrates, Paul appealed to Caesar, &c.

*Answer.* Not so fast, till the instances be examined:

1. For the first instance, Mat. xvii. of Christ's paying tribute to Caesar, to save repetitions, I shall produce Mr. Gee and Mr. Shield's judgment, as they exactly coincide upon the text, and were no party in the present quarrel.—'The tribute he payed, Mat. xvii. 24. (say they) was not to Caesar, but gathered by the officers of the temple, which he payed; leaving the title unstated, (supposing it was to Caesar) as to civil dominion over that place, as such a thing had never been moved to, or performed by Christ—not for conscience sake, as tribute must be payed, Rom. xiii. 5. but only for wraths sake, least (says he himself) *we offend* in an act itself unobliging.'

2. As to the other instance, in Mat. xxii. it is evident from the text, and sound commentators upon it, that the question was captious; if he had said it was lawful, he would probably incurred the odium of the people, who did not acknowledge Caesar's authority; if he had said it was not lawful, they had what they sought for, to accuse him to the Roman governors; he gave them an answer that solved the matter, yet did not positively state the question, as they could not *take hold of his words*, if Caesar has a right to it, give it him, but he does not say he had it, his own law had predetermined the matter otherwise, he came not *to destroy the law, but to fulfil it*. And that this is neither a novel gloss, nor senseless meaning and injury done to the spirit of God, as our modern loyalists falsely alledge, from the testimony of our reformers and sufferers shall by and by be made evident.

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† Gee on magistracy, page 327. Row's life, page 188. See also Pool and Henry upon the same place.

Says the author of *Excercitatio*, Mr. Harle, as has been said, ‘ Here Christ delivers a precept of giving to Caesar and God, each their right in general, without asserting or explaining what the right of either was in particular, or making application to the case then before him; he seems to leave them that moved the question to do that, his words determine not the point either way expressly, if he should allow not tribute paying, they would accuse and prosecute him before the Roman governor as an enemy to Caesar, if he should hold with it, they would traduce him to the people, as one that consented to the Roman tyranny and sacrilege; upon this ground, he might prudently (and justly enough) give an answer, not to satisfy the doubts, but to silence the propounders; and to this interpretation Mr. Calvin inclineth.”\*

So Mr. Gee, ‘ Our Saviour being well aware of their conspiracy, and that he might solve their question and evade their sneer from his answer, by way of general rule, of giving to God and to Caesar, each their own, without defining what this money in particular in relation to each was, or which of them had a right to the payment in question, &c.’ †

Milton, ‘ Our Saviour does not take upon him to determine what things are God’s and what are Caesar’s, he leaves that as he found it, &c.’ ‡

Sydney, ‘ It may be also observed, that Christ did not say this so much to determine the question that might arise concerning Caesar’s power, for he plainly says, that was not his work, but to put to silence the Pharisees that tempted him, &c.’ ||

Mr. Shields gives the judgment of our sufferers on the point thus, ‘ The other tribute, Mat. xxii. was

\* Exc. page 164. † Gee on mag. 327.

‡ Milton against Sal. page 155.

|| Sydney on gov. vol. 2. page 61, 62.

‘ exacted for Caesar, but to the captious question,  
 ‘ our Lord returns such an answer as might both  
 ‘ solve it, and evade the snare of the propounders,  
 ‘ giving a general rule, of giving to God and Caesar  
 ‘ each their own, without defining which of them  
 ‘ had the right to the payment in question, whether  
 ‘ Caesar should have it, or if it should be payed only  
 ‘ for the temple’s use, upon which they marvelled,  
 ‘ which they needed not have done, had they under-  
 ‘ stood in his words, an express positive declaration  
 ‘ of an alligation to make that payment, &c.’\*

3. I shall only answer that instance of the saints  
 owning, addressing, and enjoying places of trust un-  
 der heathen magistrates, in the words of a very ju-  
 dicious writer, and I think no party in the present  
 contest; ‘ These, such as Joseph, Obediah, Nehe-  
 ‘ miah, Daniel, &c. were extraordinary persons,  
 ‘ raised up by an extraordinary spirit, in extraordi-  
 ‘ nary times, and for extraordinary ends, which can  
 ‘ be no precedent to us, without the same extraordi-  
 ‘ nary call, and so no proof to the assertion; exam-  
 ‘ ples proves no further then applied to some known  
 ‘ rule, instance their living in pologamy, &c. let it  
 ‘ be observed of these persons, they kept the law of  
 ‘ their God, saw the work of their generation, for  
 ‘ which they were raised up, &c.’ kept the law of  
 ‘ the Lord—defiled not themselves with heathenish  
 ‘ customs—acted against no known good—engaged  
 ‘ to no known evil.’†

4. For those who were taxed, of them it cannot  
 be otherwise judged, than forced acts and badges of  
 bondage, and not as tests of their allegiance; their ad-  
 dressing them, must be counted rather a respect of  
 common courtesy or civil honour, and no explicit  
 acknowledgment of the justness of their authority;  
 the express direction for Christian brethren in such

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\* Hind let loose, page 299.  
 stracy unvailed, page 52, 53.

† Mystery of magi-

cases is, 'Dare any of you having a matter against another go to law before the unjust, and not before the saints.\*'

Lastly, on Paul's appeal let it be noticed, he was brought before the seat of judicatory, he did not voluntarily come as a free agent, being threatened to be murdered by his own countrymen; he sought no assistance from them, he only claimed the benefit of their own laws; he behoved to be judged by Caesar's authority go where he would, which was just as much by consent or moral constraint, as when one should appeal from a robber to a thief to save his life; 'I was constrained says he, to appeal to Caesar,' which (says Mr. Shields) was the only constrained expedient of saving his own life, by which he behoved to have an opportunity to witness for Christ at Rome, as the Lord had declared unto him. Says Diodati 'it was not a right appeal, seeing there was no judgment given, but a declining from a judge who was notoriously forfeited, or having a recourse to the sovereign's protection against unjust violence.'

*Object.* 3. But the 4th sect. of the 23d chap. of our Confession, says, 'That infidelity or difference in religion, does not make void the magistrates just and legal authority, &c. therefore whatever be the prince's religion, if set up by the *numores regnis*, he may bear rule over these lands, and be subjected unto.' An old loyalists objection new dressed indeed, Jews or Turks may believe this, but scarce any Christian, except those of the objector's persuasion, can swallow it down, without a fearful convulsion ensue; for answer to this, take what follows on the two principal glosses put on this article, we have heard one in the objection, the other wherein our sufferers and their successors the old Dissenters understood it, comes next to be noticed, viz. when a people or nation are emerging out of gross darkness

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\* Hind, page 294.

and superstition, and religion has not obtained the sanction of law, or made a qualification or stipulation in government, as was the case in these lands, when our Confession was compiled, our Reformation not being then come to its zenith—or when persons are sojourning, travelling, or trafficking in other countries, where the true religion is not professed, infidelity does not make void the magistrates right, the relation being fixed while continuing to rule according to their constitutional right, not repugnant to the divine rule, nor free such from obedience in things lawful to such—but the word of God, our Covenants, and reforming acts and laws, utterly incapacitates such who are of a different religion, from bearing rule over these lands, or have such a claim to obedience for conscience sake on that account. Now Dissenters think, that the scripture text taken to prove this article, the different steps of contending on this head by our reformers, which we need not here re-conitre, that our sufferers and late martyrs has advanced on it, and the sense in which even the Revolution-church and state has understood it, (which comes now to be noticed) bears them out in this explication.

1. When any thing dark or seemingly ambiguous occurs in our standard, then the only way to find out the true import or meaning, is to consult the text produced therein, for proof of the article or section; now the only text referred to, for this clause *infidelity*, &c. is 2 Pet. xi. 13, 14, 16. Now, if these texts has any particular reference to the persons of magistrates at all, it must be such as is above represented, the apostle being writing to those Christians that were scattered through heathen countries, Pontus, Galatia, Cappadocia, Asia, and Bethinia; and indeed it cannot be otherwise, for there is not a text within the bible, that as a foundation will warrant the setting up or owning a Pagan, Mahometan, Papist, &c. in Covenanted Scotland, more than in Judah.

2. Let us hear what our sufferers has to say on it, and in this I need not recite the judgment of particular persons; I shall give their joint suffrage upon it.—On the word *infidelity* in this clause, Mr. Renwick in a manuscript, subscribed with his own hand, (now before me) says, when answering the same objection, ‘ No such consequence can be drawn from the word *infidelity*, this being the abstract, and an infidel the concrete, so that the difference is great, for infidelity pointeth out personal failings, such as deadness and infirmity, acting indifferently from simplicity, (but not essential to faithful warning,) so that from this it is concluded, that faults and failings, such as formerly mentioned, doth not unmagistrate a ruler, nor depose a minister from the exercise of his office.’ However, their joint declarations follows, ‘ We acknowledge to be true indeed, that infidels and those of a different religion, are not (chiefly because such) presently to be declared no magistrates, for *magistratus non est magistratus, qua Christianus sed qua homo*, so it is that the magistrates power considered *generaliter*, given for the good of human society, may be in the person of an infidel, or one of a different religion, but considered *specialiter* given for the good of the church, it is only in the person of a professor of the true religion; hence, in travailing or trafficking in foreign lands, be the person in whom is the power, of the true religion, or of a different religion, we cannot refuse subjection to their laws, so far as they are consistent with the written word of God, and our true Christian liberty; howbeit, our Covenants and acts of Parliament, have put a bar upon the admission of any person, if either infidel or of a different religion, while such, to govern in Scotland.” \* Now, it would appear from the above quotations, that the

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\* Apologetical declaration, &c. published 1685. infer. vind. page 136.

word *Infidel*, may be taken in both acceptations.

3. We cannot express the sentiments of the Revolution (as confirmed by the claim of right) better than in the words of Walter Stewart of Pardovan, one well acquainted with the transactions of both church and state at that time. ‘ (which says he) are generally understood thus, viz. That the principle of our holy and peaceable religion, do not deny but Infidels and Papists may be lawful magistrates in such countries or kingdoms where these false religions are established, and if any of our religion happen to sojourn in these territories, they ought notwithstanding to own their just and legal authority, and obey their lawful commands; but in other kingdoms and countries, such as this of Scotland is, where professing and defending the protestant religion, is made a condition of government, betwixt magistrate and people, in that case, if he shall either be of, or fall away to a false religion, and violate the said condition and agreement, then there is ground and reason for the people’s representatives to claim their right, and declare him on that account, to have forfeited his right to the crown, &c.’\* Now, though it be the Protestant religion here mentioned, yet it holds equally, and more so, good to Presbyterian, as Prelatics are no less excluded by our Solemn League and Covenant, &c. than Papists are.

We have now given Dissenters explication or sense of this section, let us take a glance of our modern loyalists gloss of it: Now, if this is to be understood in an unlimited sense, of all religions, all times, all places, situations, and circumstances, whatsoever, then Paganism, Mahometism, Popery, and the profession of these, cannot exclude one from having a just right and title to rule and govern in these covenanted lands, more than that of Prelacy, and this

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\* Collections, book III. title 3. page mihi 155.

not only pulls down and saps the foundation of all our national attainments on this head, making our Reformers at one stroke cut the neck of the covenanted constitution, which they had with so much blood and treasure obtained, but even condemns the practices of almost every kingdom and established commonwealth in the world, for it makes them run cross and contradict themselves in all the following particulars.

1. To all those qualifications and conditions of government formerly noticed. 2. To the coronation oath of Scotland, which obliges king and people to be of the same true reformed religion. 3. To the National Covenant, and all the articles of the Solemn League, wherein they had sworn to extirpate and root out Popery, Prelacy, &c. 4. To the 3d section of the same 23d chapter, concerning the magistrates power in matters of religion. 5. To a number of the best human acts and laws that ever past in Scotland, or any nation else, particularly these in the year 1649. 6. To the condition of government, which Charles II. was admitted to at Scoon, 1651. In fine, it is a certain truth, that both parliaments were at open war, refusing to admit Charles I. to his full power or regal dignity, till he became of the same religion, and gave security, and swore the Covenants, when they compiled the Confession—nay, the succession to the crown, was limited the same day in parliament, that the Confession was approven, and ratified; and yet say, that in this article they held, that one of any religion or profession, might be accounted a lawful magistrate, over a covenanted people, professing one thing and practising another, is what none in the use of reason, could have accounted for such a piece of conduct.

Again, this vague gloss not only makes our venerable reformers who compiled our Confession, at variance with themselves, in principle and practise, but also flies in the face of almost the practise of all nations; we need not speak of England's security on this

head, alas! we feel it by experience; but go over to the low countries, and see if Holland will admit of Papist magistrates, and Germany of a Protestant emperor—take a turn to Constantinople, Moroco, and China, see if they will consent to set up a Christian for supreme ruler over them; turn the globe to America, (and wide as their sentiments on religion are) try if you can make them elect and establish a Pagan or Jew for a magistrate; return the way of France, Spain, and Portugal, and you will find whether any of them has ever established a Protestant Presbyterian king to reign over them: the conclusion then must be, that as our objectors have said, that our explanation makes the Westminster divines to have compiled a Confession *for the other side of the globe* (while it is evident it will answer any side or part of it) while its as evident that their gloss seems palpable or palatable to no side or part of the globe whatever, unless it answers the Cape of good Hope, where no certain form of government exists.

*Object. 4.* ‘Our covenanters swore allegiance in the covenants to Charles I. while of a different religion, and bound to maintain Prelacy; if these Covenants had bound them and their posterity to disown every king that was not of the same religion and a covenanter, they would have been bonds of iniquity, they could not bind to any thing, but what they were bound to by the law of God, prior to their covenanting’—So the Loyalists say.’ In answer to this, for order take the last part of the objection first, where it may be observed, 1. The point here is so far periodical and caseable as it applies to certain times and situations, the Lord never requires any piece of duty at his peoples hands, but what he some way or other puts it in their power to perform; when the children of Israel were in their own land, and had it in their power, then they behoved to set up such rulers as the divine law did prescribe; but when gone to captivity, then they behoved to submit to the powers there for a time, were it

even for wraths' sake: the end is declared by the prophet Jeremiah, and the apostle Paul; 'For in the peace thereof, ye shall have peace—that we may lead a quiet and peaceable life, &c.' So was the case with our Reformers in a Christian reforming land, as soon as the Lord brought them that length, putting it in their power and capacity to make such a choice, and for that purpose enact good laws, and enter into covenant engagements, to have such and no other, and this only brings under super-obligations, yet bound them to no new moral duty, but what they were by the law of God bound to, prior to this super-obligation, had they been put in a capacity to obtain a performance thereof; and that this was their views, may come to be ascertained from their own judgment and practise, before I leave the objection.

2. For the other part of the objection, of swearing to a Prelatic king, (as they call him) might it be enquired, how it comes that when our covenanters did so, and their practise must be thus cast into the teeth of Dissenters? what is the reason that the objectors refuses to swear allegiance to him whom they call *one of the best of kings*? such a piece of conduct is scarce reconcilable. But to the point, that Charles I. was a Prelatic, and sworn to maintain Episcopacy, is granted, but that they took in his interest on that head, or swore allegiance to him on any terms, but in *defence and preservation* of the true religion, is an assertion yet unproven, notwithstanding of all the fallies of inconclusive reasoning, and perverted quotations, that has been produced upon it; for how they could be said to swear allegiance to a Prelatic king, while professing and defending Episcopacy, in such an unlimited sense, and at the same time swear to extirpate Prelacy and Malignants, of whom he was the chief, must be a paradox and knot, that they have never yet by the sword of the spirit boasted, been able to cut asunder; but let the Covenanters principles and practises on this point speak for themselves; Mr. Case, one of the Westminster divines, when an-

swering an objection on this article says, 'It maintains him as far as he is a king—he may be a man, but sure no king, without the list and verge of religion and laws, it being religion and laws that makes him a king—for sure his justice cannot desire to be defended against, but in the preservation of religion and laws, and his wisdom cannot expect it—I make it a question whether this limitation lye any more upon the defence of the king's person and authority, than it doth upon the rights and privileges of parliament, and the liberties of the kingdom, since there is no point or step in the article? &c.\* To the same purpose speaks Mr. Ward, in his explanation of the Solemn League, 'We promise (saith he) to endeavour to preserve his Majesty's person and authority, viz. so long as he really endeavours the preservation and defence of the true religion and liberties of the kingdom, &c.'† Not to stand on particular persons, let us hear the united voice of the whole body of Covenanters by the mouth of their representatives. Says the commission of the General Assembly, in their advice to the parliament, June 10th, 1648, "There shall be no engagement for restoring his Majesty to one of his houses with safety, before security be had from his Majesty by solemn oath, under his hand and seal, that he shall for himself and his posterity, agree and consent to acts of parliament, enjoining the League and Covenant, and fully establishing church government, &c." This they corroborated in another paper same year, December 17, and adds, "We are bound by our Covenant to defend the king's person and authority, in defence and preservation of the true religion, &c. and in so far as his Majesty is for these, so far will we be for him; but if his Majesty will not satisfy the just desires of his people, both nations are en-

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\* Case's second sermon at taking the Covenant.

† Vide Ward's explanation of the Covenant, page 4.

gaged to pursue the ends thereof, against all impediments." And so the General Assembly, in their Seasonable Warning, July 1649, says, "The duty of defending and preserving the king's Majesty's person and authority, is joined with and subordinate unto the duty of preserving and defending the true religion and liberties of the kingdom; and therefore his Majesty's standing in opposition to the just and necessary public desires, concerning religion and liberties, it were a manifest breach of Covenant, and a preferring the king's interest to the interest of Jesus Christ, to bring him to the exercise of his royal power."

Take only one proof more from their declaration, July 1648, when expatiating on the violation of the 2d article of the Solemn League, "Neither (say they) can we conceive how the clause concerning the extirpation of Prelacy, can consist with the endeavouring to bring his Majesty with honour, freedom, and safety, to one of his houses in or about London, without any security had from him for the abolition of Prelacy." Thus far the church, the same resolutions was put in practice by the state, the resolutions of a committee of the parliament of Scotland, and some of the ministers according to Mr. Baillie, were these, "We require peremptorily to stand to our former principles and Covenant, to have religion settled first, and the king not restored till he had given security by his oath, to consent to an act of parliament, for enjoining the Covenant in all his dominions, and settling religion according to the Covenant, &c." \* Which resolution was put in execution by the English parliament, in their treaty Sept. 1648, with the king, where after craving the abolition of Prelacy and establishment of Presbytery, they demanded (says the Justerian,) that the king should set his hand to the National and Solemn League and

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\* Vide Baillie's letter, vol. 2. page 281.

Covenant, and suffer himself to be bound by the same;" \* upon his refusal the treaty broke up, and he was refused an re-admission to the regal government, and so our sufferers understood it, when treating on the article; and our Covenanters, "Because (say they) by the Covenant they were not obliged to defend him, but only in defence of religion and liberty—by which they were not so stupidly loyal as some would have them, &c. † To the same purpose spoke the gentleman martyr Rathillet, in answer to the captious question, "That question was answered long ago by the Solemn League and Covenant, which binds us only to maintain and defend the king in defence of the true religion," all which comes out full evidences for Dissenters, in which it may be seen we have another precedent then the words of Oliver Cromwell; and though we had not, I presume (that whatever his personal character and government was) he knew to a certainty what the judgment and practice of our Covenanters was, as well as any man now in Britain.

But what says Mr. Renwick in his large testimony on it, "We answer that article is only conditional, binding us no other way to him, then in defence of the true religion, &c. as it is therein express terms." Now, what is this but what was said by Oliver Cromwell.

*Object. 5.* 'The Jews were commanded to obey and pray for these Chaldean powers who carried them captive; the primitive church was 300 years subject to the Roman emperors—our ancestors were subject to the authority of James VI. Charles I. and II. till he turned a tyrant.

In answer to this, let it first be premised that these are examples only, and *exemplum exploditur exemplis ex seipso*, serve for illustrating, and no more for prov-

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\* History of the civil wars of Great Britain, page 264.

† Hind let loose, page 69.

ing then agreeable to precept, *preceptis non exemplis standum*; nor did they ever dream that their practices should on any other terms be accounted an unerring rule to posterity. But in examining these instances, let it be observed, that this instance of the Jews subjection in Babylon, Jer. xxix. was no positive moral precept of obedience perpetually binding at all, but only temporary, for the space of seventy years,\* until the time of the punishment of their sins were fulfilled or accomplished; this is making God dispense with his own unalterable law (says the reviewer) but take it as you will, he that said "Seek the peace of the city, and pray unto the Lord for it;" the reason is given, "for in the peace thereof, ye shall have peace." (which implies no positive subjection at all) said also, set yourselves in array against them, flee out of the midst of Babylon—"Happy shall he be that rewardeth thee, as thou hast saved us." Now which of these will the objectors choose for the precept of their loyalty.

2. For the primitive Christians, the proof of the assertion is mostly (if not all) negative; they lived peaceably, they gave no molestation to the kingdom or commonwealth where they resided, they were sometimes permitted to meet for public worship in the day, well, what of all that, they were so enjoined by the apostle, to lead a quiet and peaceable life; and so Dissenters look on it as their duty under the present reigns. But although it were proven, that they owned those heathen powers, what makes that, the argument is lost, for the case is vastly different, these lands were not reformed, there was no relation betwixt them but what was natural, which the gospel did not lose, nor sinful conditions require, upon their enjoying places of trust under them (if they enjoyed any) otherwise they would never have accepted of them, which is not the case with us, when the con-

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\* Gee on magistracy, page 138.

Hind. 390. 2 edition.

stitution after reformed is overturned, and none can enjoy places of power and trust without debauching their consciences with sinful land defiling oaths, or concurring with the superstitious idolatries of the church of England; nay, the Loyalist fully determines the point betwixt us. 'The rule to direct Christians how to choose a king, and the rule to direct them how to behave towards one chosen by others, are very different. When they have the choice of a king, the command of God is, "one from amongst thy brethren shalt thou set over thee;" but when God appoints the bounds of their habitation, where they cannot have a king of their own religion, like Israel in the land of the Chaldeans, or the first Christians in the Roman Empire, then the Divine command is, "let every soul be subject to the higher powers," &c. \* which must equally hold good with us in covenanted Scotland and these Christians and Protestants interspersed in heathen and Popish countries.

3. As for the instances concerning those in our own land, they admit of more difficulty in the present controversy. I shall, for brevities sake, only hint a few things, and refer to those who has traced the subject more largely.—For James VI. he was once a lawful constitute covenanted king, and a few acts of mal-administrations could not invalidate his authority. It is true he assumed Christ's supremacy over the church, which was somewhat more, and got acts of parliament to establish it. After he ascended the English throne, he preferred Episcopacy; yet it does not appear that the English constitution then obliged him to be of that communion, as not being then made an essential condition, *sine qua non*, of holding the crown (though the supremacy was so in England, but not in Scotland) as it was afterwards formally made, and now is in England, and we may

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\* Modern Loyalist, page 34.

say virtually in Scotland, by virtue of the Union, whereby we are one kingdom, one parliament, one King declared to be head of the church in all his dominions, every oath of qualification recognizing his supremacy, which extends in planting churches, appointing fasts, &c. in Scotland, as well as England. Whether these alterations are sufficient to account for our ancestors conduct in that reign, or if it had been more agreeable to their testimony that they had been more explicit on the point, I am loath to determine, I wish well to their memories, and contentings.

As to the reign of Charles I. they for some time followed the same plan, but were still kept under; but no sooner did the Lord put them in any capacity for regaining their ancient covenanted constitution, in making terms for themselves, by lifting arms against king and malignants, in which he was worsted, then they refused to own or re-admit him to rule over them, but in terms of and pursuing the ends of the Covenants, as has already been demonstrated.

Again, they had all the security of Charles II. human laws possibly could give them; and though he broke over all these, and overturned the whole covenanted constitution, yet it does not appear that they were clear at first to state a period for casting off his authority, until the explanatory act passed in 1669; and though we have some instances of their acknowledging his civil authority, and praying for him after that, yet it was conditional. Take the words of John Waddel, amongst others, who suffered at Magnus Muir for it. In his last testimony, says he, 'it is true I am bound to maintain authority, as it is agreeable to the word of God, and to obey the King, in as far as he maintains the church in her liberties, and no farther, on any account; now if he could then claim any obedience on these terms, let the unprejudiced part of mankind be judges.—But, in short, whether their owning his authority, after the explanatory act, can be a precedent or pattern for us, or

whether they stated their disowning of him afterward on that account, comes in the following two particulars to be discovered.

1. Though they did not formally cast off his authority till 1689, yet afterwards they, our sufferers, in a church capacity, did, amongst other steps of defection, in their causes of a public fast acknowledge their continuing to acknowledge his authority so long as their sin. Hear their own confession, in which 'the eight steps of defection, and cause of mourning, was the not exhibiting a testimony against Charles II. when he arrogated that supremacy unto himself, over the church of Christ, &c.—If our love had been as right as it ought to have been to Christ, and our zeal for his glory, and for the house of our God what it ought to have been, before they had got this done, they would have made a road thro' our hearts blood. &c.' I shall only add one concurring testimony more, from Mr. Renwick's own mouth also, 'When Charles had broken our Covenants, then there was an opportunity put in our hands to have revolted from under him. When that deed was done, we had a clear call then from God to have stuck to our Covenants, and shaken off the yoke of his tyranny, &c.' See his Sermon, Eph. v. 15.

2. That they stated their disowning him particularly on account of the supremacy, is evident from their own dying testimonies. Out of many, I shall only select these few following. The first is Mr. Cargil, 'As to the cause of my suffering, the main thing is, not acknowledging the present authority, as it is established in the supremacy, and explanatory acts. This is the magistracy that I have rejected, &c. And seeing it is made essential to the crown, there is no distinction we can make, that can free the acknowledger from being a partaker of this sacrilegious robbing of God; and it is but to cheat our conscience to acknowledge the civil

‘power; for it is not the civil power only that is made the essence of the crown, &c.’

Mr. Walter Smith being examined ‘Whether he owned the King’s authority, as now established?’ said, ‘I did positively disown, and denied allegiance to him, as he is invested with that supremacy proper to Christ Jesus only.’

Mr. James Beig,—‘We could not own the authority, as now presently established, unless we should own the supremacy the king hath usurped over the church; the reason is, because the supremacy is declared in the acts of parliament to be essential to the crown, and that which is essential to any thing, is the same with the thing itself, so that in owning the authority, we are obliged to justify them in their usurpation also.’

The joint testimony of W. Gouger, &c. in anticipating an objection, says, ‘We grant with you; but where are the magistrates, they were once such, but they cast out themselves when they broke the Covenants, and set up a cursed supremacy over the Lord’s inheritance, and when they have done that, we think they are no longer to be owned as magistrates by Presbyterians, but cast off.’

Says that sensible country man, James Robertson, ‘His authority in civil matters, so much pleaded for by this generation, as matters now stand, cannot be given, neither will they have it without the other; for by their acts of parliament they have made them equally essential to the crown.’

John Nisbet, younger, ‘I defy any, if they be called to a public testimony, but they must either quite Christ, or Charles; for they will not have the civil law without the ecclesiastic; so I cannot see how they can be owned in either.—If it shall be said, the land (that is the body politic, as our antagonists make it) hath given him this supremacy, I answer, every individual in the land hath not given him that, and therefore is free to reject him on that head.’

John Wilfon, writer in Lanark, 'Nor can any Christian come before them acknowledging authority simply, without being guilty of yielding this, (viz. the supremacy) it being declared essential to the crown.'

I might here adduce the words of J. Skeen, gentleman, A. Stuart, J. Nicol, and others; but I shall shut up the whole with a few of the words of the last public minister martyr in Scotland. James Renwick in his large testimony, &c. 'And none can pretend any distinction unless they would cheat themselves out of the truth, for he hath no civil power distinct from his supremacy; I say his supremacy is the foundation of all power he pleads for, and takes all acknowledgment of him as an acknowledgment thereof, and why may he not, seeing it is made essential to the crown.'

From the whole it is evident, that though they disowned him on account of tyranny, yet they stated the plea principally on the supremacy, but say that they did not, they cast him off when that was established. We answer, if they cast him off on account of tyranny only, then why did they not cast him off fourteen years sooner in 1666, when so many cruelties were exercised upon them, but the reasons for both as above given, are obvious; and pray what better is spiritual tyranny if not worse than civil tyranny? But what becomes of the new coined distinction between the kings civil and ecclesiastic authority, the application is easy, every king of Britain has three heads, a natural, civil, and ecclesiastic, and you may as soon say he would be a man without a natural head, as king of England without the ecclesiastic head of the supremacy. With what propriety then has the Displayer and Detector told us once and again, that some of these martyrs 'seem to fix their disowning the government upon its Erastian claim' (which must have been mere deceivery, at best to seem to do what they really did not) whereas they laid down their lives in opposition to Erastian

supremacy; but Christ's witness will be vindicated, magure all opposition, and 'wisdom is justified of her children.'

*Object.* 6. 'But there are good as well as evil things in the constitution, they yet answer the ends of magistracy, in punishing evil doers, otherwise all would be in a mass of confusion.'

*Answer.* This objection seems no less puerile than inconclusive, for that cannot be good which has a bad principle, there may be good and bad acts of administration, but how there can be any good and evil in the constitution of any of God's instituted ordinances, if we take them for one continued act, in proper terms of speaking, as such, we cannot conceive. A government for constitution good, may put forth bad acts of administration, but a government for constitution bad, cannot, for its acts put forth are not good: for, to make an action good, there must be first a warrantableness of the thing done, and then a warrantable calling of the party or person to it, this may be an obligation to induce the subject to bear and improve to the best what he cannot redeem; but it lays no obligation on him to take such a ruler to be a power ordained of God, and so conscientiously submit to him as such. "That power cannot be from God as a lawful power, the exercise and acts whereof are sinful, I speak of a lawful power—It is no power which is not lawful power," says Mr. Rutherford, serm. on Dan. vi. 26.

2. That there has been good acts put forth by both church and state since the Revolution, had they been put in execution properly, is granted; but we cannot believe that these proceeded in virtue of, or from the constitution, else we must believe that a *corrupt tree* can bring forth good fruit, and a fountain send forth, *at the same place, sweet and bitter water, salt and fresh*.—Said a renowned champion for truth, when he beheld the Revolution-settlement, to a civil judicature—"That the right or wrong constitution thereof, is the most intrinsic essential of all the good

and evil that floweth therefrom, &c.—like poison in the fountain, a crack in the foundation, a fallacy in the principle, a defect in the cause, so must have the same influence in the streams, superstructure, effect, and conclusion, &c.” And might I ask from whence proceeds all these inroads and encroachments, made upon the rights, privileges, and munities of the church, so much complained of, and justly too, but from the constitution.

*Object. 7.* “ It is still the duty of all in these lands to be subject unto, and obey the lawful commands of these in possession of the government, while acknowledged by the body politic.

*Answer.* The two principal terms of this objection seems lawful commands and possessionary powers; for the first, we have been all along through the course of this controversy, much dun'd with this kind of subjection in lawful commands, and indeed it has been a bait that has deceived many well meaning people of the Secession, taking this proviso as a salvo or off- come, from acknowledging the present constitution as lawful, the deceit of which exception may be easily discovered; for if the authority must first be lawful in the institution and constitution ordained of God, by his preceptive will, according to the prescriptions and limitations held forth in his word, before they can put forth any lawful commands, the commander must have a just and legal title to command, before he has any due right to claim obedience for conscience' sake. 2. Subjection in things lawful is the full extent in respect of a command, no magistrate can reasonably demand more of any 'subject, for we are not to obey the unlawful commands of the best constitute magistrates that ever was or are upon earth; it must be only in things lawful. Mr. Shields solidly determines the point when he says, “ All commands of subjection to the higher powers under pains of damnation, Rom. xiii. 1. do respect only

lawful magistrates, and in lawful things, &c." \*

2dly, For the other point possession, it gives no just right or title, but upon the conditions aforesaid, for Providence without precept can be no compleat rule in point of subjection, and that on different accounts.

3dly, Because the right of ruling may be in one, and the possession of power in another by Providence, instance the case of David, Absalom, and Sheba,—Josiah and Athaliah, Solomon and Adonijah; but I think I hear the Loyalists saying, this is false, and a shameful perversion of the words of the holy One, &c. well, let the word of God decide the quarrel betwixt us, (for it is a small thing that we should be thus judged of men) 'Thou knowest that the kingdom was mine, and that all Israel set their faces on me that I should reign, howbeit, the kingdom is turned about and is become my brother's, for it was his from the Lord,' here was the consent of the people, and yet no lawful magistrate.

2. Because God hath authorized and owned the act of rising up in arms, to expel and oppose such as have been in actual possession of power, Jud. xi. 16. iii. 15. iv. 9. 2 Kings xi. 2. 2 Chron. xii. 21. &c. As also their persons, goods, and countries, Gen. xiv. 14. 2 Sam. xviii. 1. 1 Sam. xiii. 3. &c.

3. To make subjection even in lawful commands duty, because of possession, makes Providence a rule in place of precept, which, without the rule of God's word, signifies no allowance, only permission. (1.) In regard that which is here attributed to Providence, is in scripture denied, Eccl. ix. 12. (2.) Putting it beyond scripture denies its perfection, which is perfect, Deut. iv. 2. (3.) God reproves his people for it, Isa. xxxi. (4.) Providence itself is so indistinct and various, Eccl. viii. 14. that no argument can be deduced

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\* See Mr. Renwick's Test. Vind. page 195. See also Gee on Mag. page 390. Hind, page 416.

from it: so that subjection and obedience is not meerly passive—but voluntary and active, for conscience' sake, is only due to a moral power regulated by the rule of his precept, for the lawful not the unlawful commands of lawful magistrates is our duty, obedience is to be in the Lord, "Be people captivated or possessed at pleasure, they have no duty of obedience incumbent on them, neither do they sin in not obeying, nor do they resist God's ordinances, if at any time of advantage, they use force to free themselves from such a violent possession," says Musculus' Treat. of monarchy. See also Mr. Brown of Namphray, on Rom. xiii. 1. Observ. 9.

Upon the whole, for application of the point, to set the matter home in a clearer light, when magistrates are chosen, and advanced to the imperial crown in Britain, by these who has not only made apostacy from the purity of religion, but violated and rescinded our fundamantal laws, contracts, &c. It seems warrantable for the rest of the subjects, many or few, adhering unto the same, and that so deserted and despised cause, not to own such magistrates, least they consent to the public defection of that other part, and to the making void the laws, establishing religion, and being thus obliged not to submit and acknowledge such authority; they are necessarily and consequently bound to do nothing actually and voluntary to corroborate the same, or which, in the construction of law and reason, may import an acknowledgment of that authority.

Hence magistrates elected and invested according to the rules and with qualifications revealed in the word, and the fundamental laws of our land and our covenants, securing our holy religion and right administration, only found a title to obedience, and not providences or possession; otherwise, both obedience and the power to which its due, must be absolute and unlimited; and consequently should the Pope of Rome, or the Great Mogul, by a particular turn in Providence, ascend the British throne, obedience to

their lawful commands, according to the objectors maxim, must be due, which is absurd, obliterates the divine law, regulating and limiting both government and obedience, governors and governed, saps the fundamental laws, turns all to confusion, which must be ridiculous nonsense and demented delusion; yea, it would keep Antichrist on the stage in opposition to Christ's kingdom, making void the prophecies of his downfall and dispossession, upon penalty of resisting God's ordinances and damnation; and in fine, realize a reproof to the practice of the saints, for making opposition to such, contradicts itself, condemning all resistance against any present power or occupant, yet justifying every resistance that is but successful however unjust, requiring in subjects only a neutrality in every contest, subjecting only to those uppermost, who get into possession without any opposition or required terms of admission, contrary the practice of our worthy Reformers; "Was not Charles I. opposed by two armies (says Mr. Shields) and his son Charles II. refused to be admitted to the government, till he subscribed the covenants; did not our church by their acts and constitutents, declare what magistrates were to reign over them, and what qualifications were requisite in them, &c." \* "They have set up kings but not by me, they have princes and I knew it not, that is, not by my direction and approbation," as Mr. Pool expounds it.

*Object.* 8. "Every subsequent parliament having power to rescind any act or constitution made by the former, and these being now abrogate, are no more the laws of Scotland, and so can neither limit princes in their admission, nor regulate them in their government."

*Answer.* Though no more were said than what is said in reply to the last objection, this could not be

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\* See Let on Rev. xi. 12. &c. in preface.

said to be unanswered ; only, in short, I observe farther.

1. That they have a right to rescind bad laws and make good laws, tending to the good of church and state, is granted, but that any parliament has a just power to destroy the national conditions, or rescind the fundamental laws of the realm is utterly refused, being contrary the design of their representative capacity, for *id possumus quod jure possumus*, men have no just power to do iniquity. 2. If any subsequent parliament in England has power to ease and annul that act or fundamental constitution, excluding Papists, or marrying of Papists, to succeed to the crown in time coming, then Popery with all the Romish trumpery may come there to be established ; but if it cannot be granted, then it must natively follow, that no number of men, parliament or council, had, or have a just power to abrogate or make void these Covenants and fundamental laws of Scotland, obliging the sovereign to be of the communion of the Presbyterian church there, so as to loose any one in it from the obligation thereof. 3. That they have a physical power or force to rescind or alter fundamental laws, &c. is certain, because they do it ; but that they have a moral power or right to rescind these laws above specified is denied, because that would make the divine law, which enjoins to walk *by the same rule whereunto we have already attained*, and that we can do *nothing against the truth but for it* ; to couch, stoop, and give way to the lusts and pleasures of men : it is abundantly plain, when one part of a nation makes defection from the purity of religion, rescinds laws in favours of a false religion, the other part adhering to the true religion, are bound to the utmost of their power to oppose that course, because they overturned the laudable constitution, which if they had a right to rescind, then they were never to be opposed on that account. 4. Its undeniably evident, that these fundamental laws, covenants, &c. which were made the fundamental qualifications of the sovereigns of

Scotland, and special stipulations at their entry to the government, as the coronation oath of Charles II, evidences, were founded upon and agreeable to the divine law, and therefore cannot be made null by any human law whatsoever. Lastly, to allow king or parliament to assume an absolute and unlimited power to invade fundamental laws, &c. is directly contrary the first article of the Claim of Right, where it is made one of the main grounds of deposing the duke of York, rejecting and disowning his pretended authority. But after all, I desiderate whether kings and parliaments has a legislative power in making of laws, in proper terms of speaking (that being the prerogative of the supreme lawgiver only) but only a ministerial or executive power, as God's minister, Rom. xiii. to execute or enact such acts as may enforce the divine law, and punish the transgressors thereof, Mr. Rutherford seems to incline this way, when he says, "The king's power of expounding the law, is a mere ministerial power, and he hath no dominion of any absolute power, to expound the law as he will, &c. the execution of their office is an act of the just Lord of heaven and earth, not only by permission, but according to God's revealed will in his word; their judgment is *not the judgment of men, but of the Lord*, Chron. xix. 6." \*

*Object.* 9. 'Dissenters are no less contracted in their prayers than their principles, they will not pray for the present powers, whereas the apostle 1 Tim. ii. 12. enjoins that supplications, prayers, &c. be made for all men, kings and all in authority.' Strange assertions, but slender arguments.

*Ans.* Let us first examine the objector's sense of this precept, and then enquire into the true import of the text. 1. If we are to pray for all men collectively, and distributely without exception, then we must take the word all, for universal redemption as well as

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\* Lex Rex, pages 7 and 253,

universal prayers, seeing it is impossible that our prayers can win beyond the number for whom Christ died.—Again, if we are to pray for all that are in authority, in all places and periods of time, as they would have it, then we may as warrantably pray for the Pope of Rome, the creature Antichrist and his underlings, as for the lesser Antichrist of England, his spiritual lords, &c. if its said the former is unlawful, and so no just power at all, so we may say of the latter, for the one can no more be king without Christ's headship or spiritual supremacy, than the other can be Pope, without being universal head of the church, besides a temporal jurisdiction, the one being made as essential to the office, as the other is in their dominions.—But

2dly, According to the import of the text, and the comments of the best annotators upon it runs thus, we are to pray for all sorts of men (as our standard expresses it) of all ranks and denominations of men, kings not excepted, within the decrees of election, that they may be converted and come to the knowledge of the truth, as the apostle afterwards expresses it: that the word all here, must be so taken, says the Dutch annotators, appears from John xvii. 9. Gal. v. 12. 2 Tim. iv. 24. 1 John v. 16. Rev. vi. 10. where it is testified (say they) that we must not pray for all and every one, yea, that the faithful also prayed against some. The sum is, when we pray for men as such, we must pray for the conversion of kings as well as others, but when we pray for them as kings, to bless them in their persons and government, they must be lawful constitute magistrates, according to the divine law; now, no such term is expressed by the apostle here—if persecutors or unfriendly to the church, that a restraint may be laid upon them, or that they may be removed out of the way, if persisting in their impious and profane courses. The reason is by the apostle given, *that we, the church, may live a quiet and peaceable life in all godliness and honesty,* otherwise we can never in faith pray for the coming

of Christ's kingdom. For proof of the above sense of the words in lieu of a number of annotators on the text, I shall only notice the judgment of two reforming Westminster divines, and two of our late suffering ministers.

And first, the learned Dr. Fris (in answer to the same point advanced by Dr. Jackson) says, "He (the apostle) simply exhorts us to pray for all men; he doth not add as you do, we must pray for all men universally considered, and not indefinitely—our Saviour prayed for them that his Father gave him, and those that should afterwards believe through the word. Will you infer from hence, that we are to pray for the world also. Again, God hath expressly forbidden us to pray for them that sin unto death, and therefore, unless I may be assured, that there is none in the world that sinneth a sin unto death, I have no reason to pray for all and every one, though I were bound to do so, &c. We are to desire the salvation of every man of whatsoever condition, sort, or nation, providing that we know him, and the conclusion here, hence, *Definit in piscen* being no more but this, that God willeth the salvation of all men, whom he vouchsafeth to make Christians." Thus far the moderator of the Westminster Assembly.

The second is the famous Mr. Gillespie, (whose authority seems almost equal with scripture, with our opponents, and so cannot by them here be well refused,) "Wherefore, (says he) when the apostle bids us pray for all men, his meaning is, that we should exclude no degree nor kind of men, great or small, bond nor free, Jew or Gentile, &c. and so he doth upon the matter explain himself in the very next words, *for kings and all that are in authority*, he saith not all kings, but he will not have us exclude kings and queens as such from our prayers; when he saith *all authority*, he means any kind of lawful authority, &c.—But if we look upon all kings and emperors personally and individually or numerically, so it cannot hold true, that we ought to pray for all that are in

authority, otherwise the antient church had been bound to pray for Julian the apostate, &c." \*

The third is Mr. Shields, (in name of the suffering remnant) saith he, "It is duty to pray, supplicate, and interceed for all men, 1 Tim. ii. 1. not collectively considered, not distributely for every one, universally without exception, but indefinitely *pro generis singulorum*, for all sorts, of whatsoever nation, &c. And not only so, but *pro singulis generum*, also conditionally, if they be amongst all these whom the Lord will have to be saved; verse 4, if they be amongst these all, for whom the Mediator gave himself a ransom to be testified in due time.—We may pray for all in authority two ways, as men, and as kings; as men we may pray for their salvation or conversion, or taking them out of the way if enemies to Christ's kingdom, according as they are stated, &c. But if we pray for them as kings, then they must be such by God's approbation, and not meer possessory occupants, to whom we owe no such respect or duty." †

The last is faithful Mr. James Renwick, (who in reference to what Mr. Gillespie as above quoted) says, "We must understand that prayer (says he) to be specified to that all for whom he gave himself a ransom, verse 6, which was not certainly for all and every individual man, of every kind and degree, (otherwise all would be saved) but only for some of all kinds and degrees of men;" and *alibi* he says, "Let prayers be made for all men, especially for kings, not meaning all in authority, but such as are within the election of free grace, and rule for God." ‡ No doubt these will be judged contracted sentiments in this an enlightened age (as they call it) when a general faith, unlimited prayers and universal charity

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\* Miscellany Questions, page 281. † Hind let loose, page 454. first edition. See also Mr. Rutherford, on liberty of conscience, chap. 18.

‡ Collection of sermons, sect. v. sermon 27, last edition.

prevails, Papists and Protestants, Prelates and Presbyterians can worship God, pray and praise publicly, under one roof alternatly; but they are such as will stand the test of God's word, and Christ's intercessory prayer, *I pray not for the world, &c.* They indeed knew that it was one thing to pray for the conversion of kings in common with men, and for these in the exercise of lawful authority in particular—and another thing to interceed and pray for the Lord to bless and preserve the persons, government, constitution, and high court of Parliament, consisting of lords spiritual and temporal (the mark of the beast) who have usurped Christ's crown rights, and who are standing in a stated opposition and combination against his cause, interests, and the coming of his kingdom. The form of some of their public prayers for such runs thus, 'O Lord God, to whom vengeance belongs, shew thyself, &c.—render a reward to the proud—how long shall the wicked triumph—shall the throne of iniquity have fellowship with thee, which frameth mischief by a law—the mighty God destroy all kings and people that shall put to their hands to alter and destroy the house of God—overturn! overturn this throne of iniquity, and let it be no more, until he come whose right it is, &c.' \*

And indeed we may warrantably pray for destruction, at least temporal judgments, on all the obstinate and irreconcilable enemies of God, his church and people, *so let all thine enemies perish, O Lord, &c.* And that all these kings and constitutions may be brought down, subdued, or removed out of the way, that stand as lets and hinderances to the advancement and coming of the Mediator's interest and kingdom upon earth.

*Object. 10.* 'According to dissenters principles, heathen magistracy must be no ordinance of God

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\* Hind let loose, page 468.

'at all, else there must be two kinds of magistracy,  
'one founded in nature, and the other in divine  
'revelation.'

All the reply I shall make to this, is, that if we could suppose there were two supreme lawgivers, and two distinct divine laws, there might be somewhat here conclusive, but as there is but one supreme Lawgiver, Creator, Proprietor, and Governor of all things, so all rights, civil, natural, or spiritual, whether of conscience or persons, magistrates or ministers, or even of Christ as Mediator, (as one well observes) must therefore wholly originate from him\*. And we know of no divine law abstract or contrary to, or distinguishable from that divine moral unalterable law of God as revealed in his word, that this ordinance can be instituted or founded in, else it were no divine ordinance at all, but a mere human terrene device of men. Indeed it is so far founded in nature, as the nature and circumstances of men makes it necessary for them, and the ordinance of man as men are the electors and setters up of the different forms of government amongst them, but then this must be done only in agreeableness to the preceptive will and law of God. 'All royal power is given of God, Deut. xvii. Says Mr. Rutherford, in the first moulding of royal highness, there was a power to rule, according to that which is written in the book of the law, and so there can be no royal power to the contrary, truly royal.' † The heathen may, by the remains of right reason, set up such over them, and in as far as they punish the transgressors of the second table of the law, in so far they may be said to answer the ends of this ordinance, in being beneficial to human society and no further; which can be no sufficient or certain rule for Christians, in a reformed covenanted land, who

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\* See Mr. Brown on Toleration, page 7.

† Sermon before the house of Commons, 1644.

are favoured with the light of Divine revelation : for as Mr. Knox well observed, one thing was required of Israel when in Egypt, and another thing when they came to the land of Canaan. The Christian magistrate must be God's vicegerent, a keeper and defender of both tables of the law, a professor and defender of the true religion; ' for true magistrates ' are keepers and defenders of both tables of the ten ' commandments,' says the Dutch annotators on 1 Tim. ii. 2. And this no heathen, by the light of nature, can do: but all this makes not two kinds of magistracy, Mr. Gillespie himself grants us the point frankly, when he says, ' The heathen magistrate ' may and ought to do what the Christian magistrate ' doth, but the Christian is fitted, qualified, enabled, ' and sanctified to serve Jesus Christ, as a magistrate, ' which the heathen magistrate is not." Aaron's Rod, &c. page 233. Here it is as a magistrate, which no doubt would, with the above sentiments of Mr. Rutherford, and the Dutch translators, be accounted down right Erastianism in dissenters; but they are such, I dare affirm, as the word of God, and our covenanted uniformity requires and allows, say Loyalists, and Glassites what they will.

*Object* 11. " But must a handful of Dissenters have a negative over a whole nation, in the erection of civil government," so the Loyalist.

A poor local quibbling objection or argument indeed, which merits no other reply than just to observe. 1. That it is true, Dissenters are and has been but a handful, compared with the majority of the nation, but they are or were no fewer than the spirit of God describes *the two witnesses*. The value of mettle cannot be judged by its weight or bulk, the number of members in a church or party, does not make it good, else the Revolution-church would yet claim the pre-eminence, and so a continuing in it, because the majority might justify a course of defection; and must Dissenters because few, be exempted from obedience to the Lord's express command, *Thou shalt not*

*follow a multitude to do evil.* 2. Doth that handful claim a negative over a whole nation? no, it is the word of God, our Covenants, and reforming laws founded thereon, that claims the negative over it, no number can exalt themselves above these, for if they walk not *according to that rule*, even in the choosing of magistrates with such qualifications as there required in the erecting of civil government, it is because *there is no light in them*, and would the nations pursue these principles maintained by Dissenters in setting up of such, instead of being no government, anarchy, &c. as the objectors has wantonly affirmed, there would be one of the best regulated governments in the world, as they themselves has sometimes been besides their intention made to acknowledge; for to say that scripture had no more to do with this ordinance but to enforce subjection under pains of damnation, to every kind of occupant employing the place of authority, when a people is pleased to set up, not only revolts against common sense, but every dictate of Christianity. But hark, I think I hear the objector saying, the king is a Protestant, a professed Christian, and so a brother in religion—strange! whether can Presbtery be deformed or Prelacy reformed, that they are so well agreed, many thousands of faithful Presbyterian Covenanters has Prelatic malignants laid in their winding-sheets; now, similar to Pilate and Herod they must be agreed, every Presbyterian is solemnly bound in Covenant (if not in their own persons) in the loins of their forefathers, to the extirpation of Prelacy, Prelates, Malignants, &c. as well as Popery and Papists; now, how one can be accounted a brother in religion to a Scots Presbyterian, who is not only a professed Prelatic, or Episcopal of the Lutheran and Arminian persuasion, but the head of an Erastian constitution, bound by solemn oath to maintain, support and defend to the utmost of his power that hierarchy, with the whole of the Popish ceremonies, rites and superstitions of the church of England, is what I have not yet learned; nay, I

think it is such an assertion or insinuation, that no divine, philosopher, or Logician, will ever be able to reconcile: this would make our Covenants bonds of iniquity indeed—to swear against our religious relations; if this holds, then farewell Presbytery—Covenants—faithful witness bearing—contendings—testimonies of our martyrs, and the whole of a Covenanted work of reformation, name and thing for ever. Such reasoning as this, I think, (except in a late publication concerning public vows) never dropped from the pen of a professed witness bearer.

*Object.* 12. “But Dissenters are suspected of Jacobitism, and charged with it; P. Walker has said, that Kerland in his Memoirs has said it, &c.”

Malice is always fertile of invention, this is a story now told at third hand, and by the Satirical Reviewer, set forth with great improvements; however the charge is altogether groundless, as shall by and by be made evident to rational and unprejudiced minds. For answer, The Reviewer tells us a long story of Pat. Walker’s, concerning Kerland’s convening the old Dissenters at the cross of Sanquhar, and how he, (Kerland) caused them to publish that declaration, 1707 there; and says, that though the Pretender’s interest was not inserted directly, yet it was couched in it—this, says he, Kerland has inserted in his Memoirs, &c. now let us examine the premises.

1. It is true that Kerland received a patent to be a rogue, *patorum sequitur sua protee*, from Queen Ann and her ministry, in virtue of which, he feigned himself sometimes a Jacobite, and sometimes an old Dissenter or Cameronian (as he calls them) to whom he gives high encomiums, that he might discover their secret intrigues to the government, for which piece of vile drudgery, as he calls it, he says he was rewarded by the government as he deserved—what correspondence he had with some of these officers who returned from the Angus regiment, I cannot say, but it is evident from their own minutes, that he never was

joined with the community of the old Dissenters, nor conveyed them at Sanquhar, or any place else; for though him and Earlstoun, it is said, came to one of their general meetings, they were refused admittance; so that he behoved to be an entire stranger, and perfect foreigner to their purposes; and they removed far from the sphere of his prescriptions and dictates in such matters.

2. It is no less false in the telling of the story, that Kerland says the Pretender's interest was couched in it, Kerland's words are, "Though this declaration did not mention the Pretender expressly, yet it was couched so as to make the Jacobites hope that the Cameronians might soon be reconciled to that interest." It is now time that the declaration speak for itself, 'We protest against and disown the pretended Prince of Wales, from having any just right to rule or govern these nations, or to be admitted unto the government thereof; and whereas, (as it is reported) we are maliciously aspersed by these who profess the Presbyterian persuasion, especially Laodicean preachers, that we should be accessory to the advancement of him whom they call the Prince of Wales to the throne of Britain: therefore to let all concerned be fully assured of the contrary, we protest and testify against all such so principled, to have any right to rule in thir lands, because we look upon all such to be standing in a stated opposition to God, and a covenanted work of Reformation.' Now the Pretender's interest is not only flatly rejected here, but this false calumnious charge anticipated and repelled—and indeed it could not be otherwise, and that on different accounts. (1.) From their principles, Dissenters have always espoused, viz. the purity of Presbytery, and Reformation principles, in opposition to Prelacy, Popery, and all their respective appurtenances. (2.) From their divers declarations of their principles, in points wherein their whole strain and scope runs a direct counterline unto Jacobitism, as well as Prelatic malignancy. And (3.) From

their constant practices consonant to their declared principles, by which they have all along given proof of their utter aversion to that way, both as to persons and opinions.

Lastly, Is it possible that our accusers have not seen that declaration, and the other points emitted from time to time by Dissenters, wherein they are mostly explicit against both Prelatic and Popish Pretenders, without ever dreaming of their becoming duly qualified, or availing themselves of ensuing confusion. Could men thus in their solid wits, without the greatest bias of prejudice, condemn these without perusing them or seeing them, found such a lie on pure malice, in regard they behoved to know they were writing a deliberate lie, nay, defending falsehoods by falsehoods: "Lying is very abominable (says Mr. Cargill, on Job xiii. 4.) when it is only a tongue craft, but it is then most abominable when it is also an handy craft:" and we may add spleen and envy craft, which seems applicable for P. Walker. The worst we shall say of him, he is now gone to his own place. For the surviving accusers, we wish them repentance and a better employment, for till they point out the page, section, sentence, or words, wherein the Pretender's interest is couched, the world may judge, what designation they justly merit, through their malevolent speeches.

*Object.* 13. "Dissenters principles is a bloody system, leading the professors to sedition, blood, and slaughter, which they are ready on all occasions to put in practice; fame has often had instruments of destruction carefully secreted, if not still ready by them for that purpose, &c."

Here is another wicked engine set to work, to render the principles and practices of Dissenters still more odious before the world, an old malignant accusation against our late sufferers, trumped up in a new and eloquent dress: but how is it proven? why Kerland and P. Walker behoved to father the last charge; but this is just founded on common fame,

report, and hearsay; *report it say they, and we will report it*, and indeed report has oftner lied than told the truth, which renders such a poor fabulous, malicious, calumny, altogether unworthy of any answer, till otherwise documented. However, let it be observed,

1. That as to Dissenters system of principles on this head, they require no more than the word of God, our Covenants, and the reforming acts that guided them, requires and refuses. It must be the Bible, our Covenants, and reforming acts and laws, that according to our accusers nostrum, is the bloody system; and our Reformers and sufferers who maintained these principles, the men of seditious and bloody practices, and then the Dissenters has a good cause, and goes in good company.

2. If Dissenters did not hold the principles of self defence, they would not be the genuine successors of those renowned Reformers and highly honoured martyrs: The word of God, the law of nature and nations, warrant them in this; and must they at the nod of violent traducers, be utterly divest of all means common with others, for their own self preservation, against foreign and intestine invasions; (as has once and again been the case, by a Popish Pretender since the Revolution) must they be a people utterly devoted to destruction.—But where are these instruments of death to be found? why says the accuser, “look about their houses for them?” well, Dissenters puts their most inveterate opposers to an absolute defiance, to find any such intended arms there, and only wishes our accusers, or the pretended hesitaters, may go in search of them, which probably might be a mean to obstruct such a delusive charm from co-operating upon the minds of the credulous, and rescue the principles and characters of Dissenters, from the horrid claws of false imputation and traduction.

3. Let our adversaries but condescend in what rebellion, riot, mob, insurrection, or tumult, Dissenters directly or indirectly, has been engaged; or

where ever one of that community, stood pannel at the bars of the higher or lower judicatories of the nations, for the assassinating, stabbing, and cursing of kings, drinking the Pretender's health, lifting men, procuring armies, &c. and fighting for him, pulling down of chapels, resisting excise officers, stopping of the post guard, pelting of members of parliament, highway robberies, &c. which could never possibly be the case, were they ready to seize every opportunity, and avail themselves of any confusion, on every occasion, to announce, or put these their bloody principles in practice, by breathing out rebellion and bloodshed, against king and country, as is said; O invidious detraction!

4. Our antagonists in the course of controversy, has fairly granted that Dissenters "are serious good and well meaning people, wishes success to their ministers in the gospel;" now, how they can be really good men, and successful ministers, and yet be at the same time chargeable with "blasphemy, perversion and abuse of scripture, rebels, men of bloody principles, and seditious practices," is what no rational religious mind can reconcile. O contradiction! how congenial art thou to the writers on the Utopian constitution of absolute authority and unlimited obedience: only permit me to notice a few of Kersland's words on the matter, and as his testimony against Dissenters has been sustained by our accusers, it cannot in discretion be by them refused, when in our favours, else his authority must go for as good as nothing. After describing the principles, and some of the practices of Dissenters (whom he terms Cameronians) he concludes thus, "They are peaceable in this reign, because they are permitted to live quietly, and so may be said to be passive under the present administration, but at the same time decline to be any way active in supporting, it being in them a mighty point of conscience."\*

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\* Vide Memoirs, part 1, page 16.

I shall shut up the whole, with these two short remarks following. 1. Could Dissenters be, through divine grace, enabled to live in a way agreeable to their professed principles, such maltreatment need little to affect them, a faithful testimony has always tormented the men of the earth; hence it was and is, that Christ himself, the faithful and true witness, and all his most faithful followers in every age, has been thus aspersed; and should Dissenters be altogether exempted. He himself was accused by the Jews, as a perverter of the nation, an enemy to Caesar. (Said the men of Thessalonica of his apostles) "These that have turned the world upside down, are come here also;" the Apostle Paul was called a pestilent fellow, a mover of sedition amongst all the Jews. The primitive Christians were represented as pests to human society, incendiaries, that they set Rome on fire, &c. The same charge was brought against our first Reformers from Popery. How often was Mr. Knox and others with him, accused of sedition and rebellion; and what was the whole of our second Reformation, represented by Malignants and high flyers, but one continued course of rebellion; that nothing would serve some of the most eminent of our Covenanters, unless they would wade to the ancles in blood. †

And so our late sufferers were frequently called anti-government men, men of bloody murdering principles, rebels, blood-thirsty, flagitious villains, and what not, nay it cannot be otherwise, for we are assured from the word of God, that all that will live godly in Christ Jesus, shall suffer persecution of one kind or other, were it even tongue persecution, as the case is here, and so it was with the Prophet Jeremiah, "Come let us smite him with the tongue, &c." i. e. rail on him, tell lies about concerning him, represent him to be what the people hate, inform

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† So Bishop Guthrie and others has told us.

against him, accuse and overthrow him by calumny and detraction; as Pool and Diodati expound it.

Lastly those very persons thus traduced, viz. the old Dissenters, (as it appears our accusers has a particular eye here unto these, by stating the ground of the accusation on their first declarations after the Revolution) who outlived the Revolution, lived and died with great assurance and peace of conscience in professing and practising of these principles, as a number of their own dying testimonies (now before me) evidences; wherein they solemnly protest and declare, that this was the cause of Christ, and these were his truths now controverted, that they had all along contended and witnessed for; and though they had their lives to begin a-new, they would through divine grace retract nothing, but be more circumspect on these points; and that they had great peace of conscience in it, and would advise all to the same profession and practice; in faith of which, under the refreshful gales of the Lord's blessed countenance and sensible presence, they went joyfully off the stage of time to eternity, in the full assurance of the enjoyment of God, and a blessed resurrection.

Now, let our accusers but produce one single instance similar to these, as a confirmation of the justice of their principles and practices, on the contrary side of the question.

N. B. I intended to have touched upon several other *Particulars* objected against the Principles and Practices of Dissenters, and also to have been more full upon these here noticed; but as I have already pushed on farther than the price set upon the Book could well afford, I must leave what remains to those of more learning and abilities.

## CONCLUSION.

**A**S it has been easier to profess than practise in all ages of the church, and a good profession without a practice correspondent avails little; and though Dissenters are bound to nothing in principle or practice, but what every one in these lands by the word of God and our Covenants are bound and stands engaged unto, yet such is the ignorance and supine stupidity of many, that they censure these very self same things in Dissenters, that they themselves live in the allowed and avowed practice of; for these, and other reasons, a regard to the cause, and a desire for the purity and happiness of its professors, I intended to have subjoined as a supplement to this edition, some simple undigested practical advices to Dissenters, namely, those the Book is intended for, as not knowing if ever I should, in divine Providence, have another opportunity of appearing in the public; and though I had wrote a number of pages for this purpose, by reason of the Book running so far beyond the limits proposed, they could not be admitted: yet, rather than omit them altogether when wrote, I shall here, as a conclusion to the whole, just resume the index or contents of each particular, in the following order.

And, my brethren, as God's glory and honour, ought to be our chief and ultimate end in the world, O strive after a real belief of his being, with suitable views of his majesty, without which, you can never glorify him in his titles, names, perfections, divine attributes, ordinances, words, and works; by choosing, obeying, loving, fearing, delighting, trusting, hoping in, and praising of him: for this end, endeavour to be united unto a God in Christ by faith, and in this, do not satisfy yourselves with a general assent

of the mind to a divine truth, as Independents and others now do; guard also against a presumptuous persuasion that Christ died for you, God will be merciful unto you, &c. no, faith is a humbling grace, you must, under a deep sight and sense of your sins, original and actual, flee unto Jesus Christ, and know, choose, embrace, rest, and rely upon him in his Sonship, offices, relations, &c. as he is offered in the gospel; for those who seek salvation and redemption from Christ, who are never convicted of sin, pricked in their hearts, and humbled and self abased for it, shall never find it. \* Be frequent and diligent in all known and commanded duties in religion, public, private, social, and secret; particularly prayer, reading, singing, sanctifying the sabbath, meditating on God and his word; alas! many are lost for want of thinking; self-examination, *proving your own selves, whether ye are in the faith or not*; what degrees of faith and holiness you have attained unto.—I would also recommend the much neglected duties of private, personal, and family fasting, and personal covenanting to you; these if rightly gone about, in the strength of a Redeemer, you will find to be of great utility, both in life, in subduing corruption, fortifying against Satan's temptations, obtaining an increase of the graces of the Spirit, light, counsel, and direction from the Lord, both on your own account, and the behalf of others; and most comforting at death, could you claim no more, but just say, thou art my covenanted God; nay it stands pleadable under every tribulation; remember David in all his afflictions, how he swear to the Lord, and vowed to the mighty God of Jacob. Labour after soundness in judgment; be well grounded in the most interesting doctrines of the gospel, especially when errors and demented delusions reigns, and almost every fundamental truth is now contradicted or controverted; consult God's

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\* See Sum of saving Knowledge. Practical use, 1.

word often, and our excellent standards well, and abide by the doctrines therein tenaciously; and beware of every novel tenet, contrary to these; these are the doctrines we are all solemnly engaged unto; these were the happy means when the *gospel gave a certain sound*, through the gracious operation of the Spirit, of bringing a people out of gross Popish darkness and Prelatic superstition, and so many myriads of souls to glory, let us trace the good old paths, and go forth by the footsteps of the flock, and feed our kids beside the shepherd's tents.

Make it your constant study to have a good practice, and blameless conversation in the world; without this, your pretensions to religion, and testimony bearing, proves vain; never dream of separating or standing a-loof from a corrupt church, unless you resolve to separate from the love and practice of all known sin, in heart, life, and conversation, and abstain from the wicked courses, sinful modes, and superstitious customs of these times; never imagine that your professed espousing of such or such a testimony, will either atone for your former faults, or screen you in your present irregularities; triumph not over the faults or failings of others, but mourn over sin in yourselves and others, particularly, those proceeding from your own wicked corrupt hearts, in thoughts, as well as words and deeds, and those corruptions and defections complained of in the foregoing Collection; these you must lament over before the Lord, and say, *We have sinned, our fathers have sinned, and we have born their iniquity.* Endeavour after, being faithful, steadfast, and straight in witness bearing; which makes an essential part of the character of the true christian; particularly, in a time, when the leaven of toleration of principles, liberty of conscience, (rather licentiousness) not only pervades the whole great body, but even seems to be working amongst contenders for truth, under the mask of matters of indifferency, circumstances, needless punctilios, &c. for this end, be well acquainted with the different ar-

ticles of your own testimony, and take care, for there is no truth so little, that it is not worth the contending for; said Moses, *we will not leave a hoof behind us, for therewith must we serve the Lord our God*; the Lord makes much account of this, particularly, in declining times, in scripture it has his inspection, Psal. ci. 6.—it has his command, Heb. x. 23. Jud. iii. —It has the promise, Rev. iii. 10. and the overcomer's crown is annexed to it, *Be thou faithful unto the death, and I will give thee a crown of life*; to faithfulness, add fervent zeal, for promoting God's glory, and the interest of Christ's kingdom—But beware of hypocritical zeal, to be seen of men only—A blind zeal, that is not according to knowledge, and a fiery uncharitable zeal, crying down all others except your own party, in almost every place, company, and occasions, which is no part of the character of Christ's followers: wherever you see any who holds the fundamental doctrines of the gospel, and are of a tender godly conversation, according to that light granted them; have a tender regard for them, do them all the good you can, and pray for them, that they may be recovered from what corrupt courses they may yet be in—Sympathize with all men, especially with your brethren by nation or profession; forgive them their faults towards yourselves, on their acknowledgment and promise of amendment; *bear one another's burdens, and so fulfil the law of Christ*.—Beware of apostacy, defection, and backsliding, in heart, duties, practice, and profession; this, of all sins, is the most dangerous—slip one foot, then another, till you fall to the bottom—this made good angels devils; and is oftentimes punished with singular judgments, even in this life, instance a Lot's wife, a Joash, a Jehoram, a Judas, a Julian, a Spira, &c. nothing is more remarkably threatened in scripture, 'The backslider shall be filled with his own ways—and whosoever shall deny me before men, him also, will I deny, before my father which is in heaven.'

Besides, the book of God's word, and the folio of

nature and creation, wherein you will find ground of much wonder, love, and contemplation, you must be versant in the broad volume of Providence, wherein, there will scarcely a year, month, or week, elapse, but you may observe something about yourself, family, (if you have one) the church, the neighbourhood, or the world at large, that may prove a lesson of caution, watchfulness, admonition, preparation, and praise; although it has been more difficult for the people of God, sometimes to read or understand the Lord's providential dealings towards them and theirs, or the church, then to read their own soul's case, in the precepts and promises of his word; 'Yet whoso is wise, shall observe these things, &c.' Be straight, tight, and upright, in all your dealings amongst men, there is much need for this, when deceit, dishonesty, and fraudulent dealing, is almost reduced unto a system; he is accounted the most polite, active man, that can engross most of his neighbour's property, right or wrong, into his own hands, in cash or commodities; therefore, avoid such illicit and illegal ways of carrying on business; and beware of engaging or thrusting yourselves into any unlawful or dishonourable employment; observe the golden rule, 'whatever ye would that men should do to you, do ye even so to them, &c.' Acknowledge the Lord in all your ways, seek his direction in all your spiritual and temporal concerns, and he *shall direct your paths*; what can be the reason, my brethren, that we amongst other professors, falls into so many pieces of disagreeable and self-willed conduct? but because we either do not seek the Lord's counsel and direction therein, or else do not wait upon him for an answer; we will neither be beholden to the Lord (so to speak with reverence) nor to our Christian brethren, for their advice; and no wonder we be left to wander in counsels of our own—many never comes Balaam's length, who said he could not go beyond the word of the Lord. There is much need of this, when so many are at the catch, on account of both

persons, means, and principles; besides, it is a commanded duty; our success depends upon it, and we can do nothing rightly without it; a deceitful and insidious generation requires it. Guard against discontentment in every state and condition; does the world smile on you, be thankful for it, mind your former condition, and be charitable with it; if it frowns on you, improve it, that ye may be rich in grace here, and glory hereafter; if injury is offered you, in your person, name, or estate, resent it not; render not evil for evil, keep yourselves as far as possible out of danger's way, give no provocation. If afflictions seize you or yours, labour to bear patiently under them, the way to the crown is by the cross, say with Job, 'Though he slay me, yet will I trust in him.'

Be not forgetful of the low state and condition of the church, and Zion of God, in these lands, when she is robbed and spoiled of *all her pleasant things*, cry and wrestle with the Lord, give him no rest till he return unto these covenanted lands, and *till he make Jerusalem a praise in the whole earth*, when *all the kingdoms of this world, shall become the kingdoms of our Lord and his Christ*. Study uniformity in principles, practice, and testimony bearing; many pretend strictness in one thing, but they are as lax in another, and that mars the whole; some pretend to what they call practical religion, but seem very cold about the public interest of Christ; others make no small stir about these, while the life and power of true religion, is by them little sought after; some condemn that in others, which themselves are some way involved in, and not a few expound their principles and testimony by their own practice, but by no means can be brought to regulate their practice by the word of God and their own testimony; but let us first be interested in God's covenant, make Christ our own, and then have a good and uniform practice, respecting all God's commandments, *I esteem all thy precepts concerning all things to be right, and hate every*

*false way.* Set your hearts above the immoderate cares of this world, and exercise self denial; many must needs be witness bearers, but they have nothing to bestow for religion, nor less for a testimony; that principle, they think, cannot be right, that calls men to quit or lose their property; but if you resolve honestly to follow Christ, you must resolve to quit all for him, if he calls for it, were it life itself, otherwise, ye cannot be his disciples; O great word, *Whoever will come after me, let him deny himself, and take up his cross and follow me.*

Again, there are some who boast of their principles, abilities, &c. and triumph over others in their imagined good practice; but these, however good in themselves, will never land you on Emmanuel's shore, you must be deny'd to your principles, practice, abilities, natural or acquired, your duties; in a word, to your own strength, and all your own righteousness or qualifications, though the most amiable; these you must wholly renounce and abandon, in point of merit for justification, and seek eternal life, for the merit, and most perfect law magnifying righteousness of Jesus Christ, received and rested upon, by true and saving faith, which is also the free gift of God, *For other foundation can no man lay, &c.* and this obtained, be diligent to have your *calling and election made sure*, by having the Lord's spirit to witness with *your spirit, that ye are his*, Tit. iii. 5. 2 Pet. i. 10. Rom. viii. i. 6.

And finally, dear brethren, let us study to keep the mantle of all worldly enjoyments loose about us, that upon the shortest warning, we may be ready for our removal. Nothing is more sure, yet nothing more uncertain than death, in time and place; we have many calls and warnings from word and providences for this; sudden and surprizing deaths, natural and accidental, become more frequent; how many drop down (as it were) dead, without any visible cause, to the utter surprize of surviving spectators and relations, which must be a super-added call to be on our

watch tower, by having actual and habitual preparation, for there can be no comfortable entering the list with death, without being interested in him, *who has the keys of hell and death*; and blessed only are they who are waiting for his coming; the port is open for us; the judge standeth at the door; eternity, is as it were at our elbows, as soon as time's wheel can wind up the short threads of our lives, we must fly away to our everlasting habitations, *and as the tree falls, it must so lye to eternity.*

Once for all, lay up a good stock of graces, faith, patience, hope, promises, evidences, and divine experience, against that time; in the mean time, stand, strive, and wrestle it out, under the banner of the Captain of our salvation; in opposition to the world, Satan, and indwelling sin; and when we can do no more, let us sigh, cry, and long for that happy time, when all these shadows of sin, temptations, spiritual and temporal troubles, the world, and all imperfections, shall for ever fly away. Say, in faith, *turn my beloved, and be thou like a roe, or a young hart, upon the mountains of Bether. The Spirit, and the bride say come, &c.* Surely, I come quickly, even so come, Lord Jesus.

F I N I S.

## SUBSCRIBERS NAMES,

*Given in by JOHN GLEN.*

## PORT-GLASGOW.

JAMES Erskine, dyer.  
 William Hardie, weaver.  
 William Brown.  
 William Holm, shoemaker.  
 James Barr, carter.  
 Robert Montgomery, sawer.  
 Andrew Graham, ditto.  
 Daniel Henderson, ditto.  
 Jean Dykes.  
 John Steuart, overseer.  
 Andrew Man, gabert-man.  
 William Brown, cabinet-maker.  
 Dennistoun Campbell, ditto.  
 Abraham Duff, ditto.  
 James Miller, ditto.  
 Robert Glen, ditto.  
 William Holm, smith.  
 Archibald Glen.  
 Humphray Davie, shopkeeper.  
 David Maul, clerk.  
 James Reid, smith.  
 Iver M'Iver, flax-dresser.  
 Ebenezer Gibb, ship-carpenter.  
 William Smith, shoemaker.  
 John M'Clokke, clerk.  
 William Duncan, rope-spinner.

## GREENOCK.

Patrick Morris, wright.  
 James King, ditto.  
 John Fleming, smith.  
 John Bannantine, foreman.  
 Peter M'Beath, grocer.  
 Thomas M'Alpin, ditto.  
 John Kerr, ditto.  
 James Watson, shoemaker.  
 Andrew Duncan, hater.  
 John Laird, wright.  
 Peter Sinclair, sawer.  
 James Gillies, ditto.  
 John Scot, ditto.  
 John Blair, farmer.  
 James Shaw, ditto.  
 Joseph Wilson, shoemaker.  
 Alex. M'Alister, ditto.

John Broadfoot, weaver.  
 Andrew Simpson, wright.  
 Walter M'Coull, ditto.  
 John Niven, ditto.  
 Robert Lillie, ditto.  
 Robert Spreul, ditto.  
 David Mungo, ditto.  
 John M'Lean, ditto.  
 Rantan M'Cara, taylor.  
 William Reid.  
 Peter Miller, sawer.  
 Patrick Martin, merchant.  
 William Lamont, shoemaker.  
 Andrew Coats.  
 Robert Gall.  
 John Gemmel.  
 David Howie.  
 Mary Campbell.  
 John Calder, wright.  
 Robert Scot.  
 James M'Alister, shoemaker.  
 Mrs. Kirkwood.  
 James Simpson, farmer.  
 William Dun, Carter.  
 Archibald M'Ewan, weaver.  
 William King, sawer.  
 John M'Keller, wright.  
 Humphray Ewing, couper.  
 William Holm, sawer.  
 Joseph Anderson, schoolmaster.  
 Daniel M'Farlane, joiner.

## INNERKIP.

John Archibald, farmer.  
 Brice Kerr, ditto.  
 Ninian Warden, schoolmaster.  
 James Patrick, ploughman.  
 William Cochran, shoemaker.  
 William Pollock, Miller.  
 Robert Craig, innkeeper.  
 William Alexander, farmer.  
 Robert Young, weaver.

## WEST-KILBRIDE.

William King, wright.  
 Will. M'Claymont, shoemaker.  
 Robert Fleck, farmer.

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## SALT-COATS.

Patrick Hamilton, late shipmaster.  
 Robert Steel, sailer.  
 James Watson, wright.  
 Daniel Davidson, wright.  
 Hugh Smillie, ditto.  
 Thomas Millar, ditto.  
 Daniel Vicar, ditto.  
 Alex. Whyte, manufacturer.  
 Daniel Robinson, weaver.  
 Robert Dunlop, ditto.  
 James Hill, ditto.  
 John Brown, ditto.  
 Archibald Millar, ditto.  
 Robert Brown, ditto.  
 James Morris, junr. smith.  
 Malcolm Currie, Dykes.  
 Alexander Millar, sailer.  
 Donald M'Intyre, lawyer.  
 William Adair, ditto.  
 Rob. Montgomery, shipcarpenter.  
 William Telfer, ditto.  
 James Armour, ditto.  
 Thomas Mair, ditto.  
 Hugh Ritchie, ditto.  
 John Gray, ditto.  
 Duncan M'Intyre, ditto.  
 John Hamilton, ditto.  
 Alexander Brodie, ditto.  
 John Love, ditto.  
 Thomas Service, wright.  
 William Fleck, coal-grieve.  
 Andrew Barclay, gardener.  
 Thomas Nearn, wright.

## STEVENSTOUN.

John Smith, maltman.  
 Thomas Tait, farmer.  
 William Boyd, coal-hewer.  
 James Smith, ditto.  
 James Smith, ditto.  
 Walter Mathie, farmer.

## DALRY.

George Boyle, of Black-lake.  
 John Gillies, dyke builder.  
 James Sturges, merchant.  
 John Boyd, wright.  
 John Montgomery, weaver.  
 John Richard, ditto.  
 John Robertson, ditto.

Robert Dunlop, weaver.  
 James Greg, ditto.  
 David Kyle, ditto.  
 John Muir, ditto.  
 James Crawford, ditto.  
 Hugh Stevenson, weaver.  
 Thomas Aiken, ditto.  
 James Aiken, ditto.  
 Hugh Gavin, ditto.  
 William Wylie, ditto.  
 Robert Smith, merchant.  
 James Brown, Linn.  
 Hugh Reid.  
 Hugh Brown, merchant.  
 James Pollock, mason.  
 Hugh Kerr, ditto.  
 Robert Harvie, ditto.  
 Robert Logan, ditto.  
 David Paterson.  
 John M'Ewan, currier.  
 William Blair, shoemaker.  
 Archibald Blair, miller.  
 James M'Kay.

## BEITH.

James Robertson, dyke builder.  
 John Millar, shoemaker.  
 William Niel, ditto.  
 William Knox, ditto.  
 William Craig, ditto.  
 —————one copy.  
 David Millar, weaver.  
 James Laughland, taylor.  
 James Lusk.  
 James Walker, weaver.  
 John Barr, wright.  
 John Shaddon, a proprietor  
 John Caldwell, weaver.

## KILBARCHAN.

John Houston, junr. weaver.  
 James Gavin, ditto.  
 James Erskine, ditto.  
 John Lang, ditto.  
 Robert Barr, miller.  
 Matthew Barr, farmer.  
 Andrew Barr, flax-dresser.  
 Jean Thomson.  
 Margaret Sinclair.  
 James Anderson, bleacher  
 Thomas Laird, wright.  
 John Watson, smith.  
 James Barr, weaver.

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## LOCHWINNOCH.

Robert Ritchie, dyke builder.  
 Andrew Gibson, manufacturer.  
 John Montgomery, weaver.  
 David Stevenfon, ditto.  
 John Crawford, ditto.  
 James Govan, ditto.  
 John M'Lean, warper, ditto.  
 William Orr, merchant,  
 William Brodie.  
 William Ewing.  
 James Allan, wright.  
 William Richmond, weaver.

## NIELSTON.

John Brown, printer, Crofs-miln.  
 Alexander Gardner, ditto.  
 James Maitland, ditto.  
 William Cumming.  
 Daniel Sinclair, wright, Dove-hill.  
 Adam Ferguson, bleacher.

## PAISLEY.

James Millar, merchant.  
 Matthew Brown, weaver.  
 Peter Blair, ditto.  
 Robt. Montgomery, cotton-man.  
 William Finlay, ditto.  
 Archibald Baxter, ditto.

## INCHINAN.

William Blackwood, farmer.  
 James Whitehill, ditto.  
 Abraham Whitehill, ditto.  
 Matthew Blair, ditto.  
 Archibald Ewing, quarrier.  
 Andrew Stobo, labourer.  
 John M'Kay, stone dresser.  
 Lewis M'Ewing, farmer.  
 John Weir, weaver.  
 Robert M'Kinnie.  
 Alexander Craig, miller.

## ERSKINE.

William Glen, of Bargarran.  
 James Montgomery, servant.  
 Robert Caldwell, ditto.  
 John Hamilton.  
 Maxwell Edgar, shoemaker.  
 Robert Lee, cotton-man.  
 Walter Heatlie, grafier.

Robert Cunningham, farmer.  
 James Alexander, ditto.  
 Robert Allifon, ditto.  
 James Glasford, ditto.  
 Robert Yates, ditto.  
 James Roger, ditto.  
 James Yates, ditto.  
 James Laird, ditto.  
 David Easton, ditto.  
 William Neilson, ditto.  
 James Paterfon, ditto.  
 William Holms, ditto.  
 William Lang, ditto.  
 James Aitken, ditto.  
 John Lang, ditto.

James Couper, miller.  
 David Millar, ditto.  
 John M'Pherson, gardener.  
 Thomas Steuart, ferrior.  
 John Crawford, wright.  
 William Montgomery.

## HOUSTOUN, &c.

Patrick Spear, Miller.  
 Alexander Lang, farmer.  
 William King, ditto.  
 John Hill, ditto.  
 Matthew Gibson, ditto.  
 Robert Currie, smith.  
 Hugh Blair, late farmer.

## KILMALCOLM.

William Cuthbert, farmer.  
 John Lang, Mute-hill.  
 John Park, dyke builder, 2 copies  
 Daniel Kerr, ditto.  
 Arthur Alexander, Smith.  
 Alex. Holms, jun. farmer.  
 John Wood, ditto.  
 James Blair, ditto.  
 Alex. Holms, ditto.  
 Matthew Park, ditto.  
 John Lang of Overtoun.  
 Charles Stevenson, shoemaker.  
 Robert Hatridge, smith.  
 James Stevenson, manufacturer.  
 John Laird, shoemaker.  
 William Park, jun. wright.  
 John Semple, weaver.  
 Alex. Fairlie, ditto.  
 John Menzies, stocking maker.  
 William Holms, farmer.

# 436 SUBSCRIBERS NAMES.

John Ure, labourer.  
John Galbraith, Horner.  
David Millar.

## DUMBARTON.

William M<sup>c</sup>Alaster, shoemaker.  
Adam Walker, ditto.  
Charles Steuart, ditto.  
Walter Jarden, ditto.  
John Chapman, ditto.  
Alexander Steuart, mason.  
Peter Walker, wright.  
William Glen, boatman.  
James M<sup>c</sup>Alaster, wright.  
Alex. Brown, ditto.  
Robert Lang, ditto.  
John Houstoun, weaver.  
John Denny, maltman.  
Robert Glen, bletcher.  
Montgomery Stevenson.  
Katharine M<sup>c</sup>Murich.  
Robert Lang, farmer.  
William Crum.  
Walter Murray, chapman.

## BONHILL.

William Ewing, couper.  
Thomas M<sup>c</sup>Kean, merchant.  
Duncan M<sup>c</sup>Wattie, shoemaker.  
Daniel Walker, smith.  
Thomas Kilpatrick, printer.  
Thomas Maltman, ditto.  
Robert Walker, ditto.  
Isaac Turner, ditto.  
Duncan M<sup>c</sup>Farlane, ditto.  
Mungo M<sup>c</sup>Intyre, ditto.  
John M<sup>c</sup>Farlane, ditto.  
James M<sup>c</sup>Allister, ditto.  
Daniel Service, ditto.  
John M<sup>c</sup>Ewen, ditto.  
James Buchannan, ditto.  
John M<sup>c</sup>Donald, ditto.  
John M<sup>c</sup>Kinnie, ditto.  
John Cameron, ditto.  
John M<sup>c</sup>Cummin, ditto.  
John Ewing, ditto.  
Thomas Millar, ditto.  
Lewis Gardner, ditto.  
David M<sup>c</sup>Indoe, ditto.  
William Paterfson, ditto.  
David M<sup>c</sup>Lay, ditto.  
Charles Arrol, ditto.

John M<sup>c</sup>Culloch, printer.  
Alexander Barr, ditto.  
David Marshall, ditto.  
Joseph Buchanan, ditto.  
James Hamilton, ditto.  
Adam Burns, ditto.  
John Bontain, ditto.  
Joseph Martin, ditto.  
John Crawford, ditto.  
James Barclay, ditto.  
John M<sup>c</sup>Indoe, ditto.  
James M<sup>c</sup>Allister, wright.  
Alexander M<sup>c</sup>Intosh.  
Finlay M<sup>c</sup>Lintock, engraver.  
Peter M<sup>c</sup>Farlane.  
James Bontain, wright.  
George Paterfson, boiler.  
Robert M<sup>c</sup>Kay.

## CARDROSS.

Robert Merchant, engraver.  
Alex. M<sup>c</sup>Intyre, farmer.  
John Ewing, ditto.  
William Kean, ditto.  
John Barton, ditto.  
John M<sup>c</sup>Kim, weaver.  
John Guy, ditto.  
John Howet servant.  
William Towart, cutter.  
William Buchanan, printer.  
John M<sup>c</sup>Grigor, ditto.  
John Hall, ditto.  
William Morrison, ditto.  
David Tennant, ditto.  
William Shearer, ditto.  
John Hardie, ditto.  
Archibald Smith, ditto.  
Walter Menzies, ditto.  
John Millar, workman.  
Peter Lindsay, engraver.  
William Bain, ditto.  
Robert Birney, copper-man.  
William Youl, ditto.  
James Warrick, workman.  
John Donald, ditto.  
James Napier, Smith.  
Alexander M<sup>c</sup>Aulay, farmer.  
John Hadden, ditto.  
Robert Houstoun, ditto.  
James Davie, ditto.  
Archibald M<sup>c</sup>Aslan, ditto.  
John Barr, quarryman.

# SUBSCRIBERS NAMES. 437

Robert Orr, stone cutter.  
John M'Arthur, shoemaker.  
James Davie, wood cutter.  
John Will, farmer.  
Walter Glen, miller.  
James Smith, smith.

## R H U E.

Duncan Millar, miller.  
James Maitland.  
Robert M'Farlan, farmer.  
Alexander Lennox, ditto.  
Robert Service.

Margaret Clafon, Glasgow.  
James Marshall, taylor, Anderstn.  
Adam Thomson, weaver, Govan.

## EAGLESHAM.

Robert Hamilton, farmer.  
Robert Young, ditto.  
John Mather, ditto.  
Andrew Brown, ditto.  
Alexander Young, ditto.  
John Watson, baker.  
Andrew Orr, weaver.  
John Findlay,  
James Chapman,  
John Park.  
John Brown.  
Robert Young.

## PAISLEY.

Alexander M'Connel, weaver.  
William Thomson, ditto.  
Anthony Reid, ditto.  
Thomas Broadfoot, ditto.  
John Harkness, ditto.  
William Symington, ditto.  
William Gold, ditto.  
James Sloan, ditto.  
Andrew Sloan, ditto.  
Archibald Wallace, ditto.  
Thomas Duncan, ditto.  
James Kincaid, ditto.  
Peter Thomson, ditto.  
Robert Gardner, shoemaker.  
Hugh Thomson, ditto.  
William Lang, ditto.  
Andrew Kinnan, smith.  
Thomas Tudhope, labourer.  
William Sanderfon, mason.  
Colin Finnie, schoolmaster.

Hugh Lyle, stocking maker.  
James M'Call.  
Robert Leechman.  
James Watt.  
Andrew Cochran.

## OLD-MONKLAND, &c.

Duncan Bennet, mason, Old-Monkland kirk.  
Alexander Rodger, mason, ditto  
David Rodger, ditto  
Matthew Pettigrew, sawer.  
John Dick, wood cutter, ditto.  
Jean Donald, Sandyhills.  
Wm. Thomson, weaver, Haning.  
Gavin Liddel, weaver, Rinmuir.  
James Witherpoon, weaver, do.  
Thomas Millar, weaver, Crosshill.  
Jas. Thomson, ditto, ditto.  
John Miller, ditto, ditto.  
James Wood, ditto, ditto.  
John Thomson, ditto, Whitehill,  
Andrew Rennie, taylor, Hahill.  
George Frew, sawer, Sheepfoord.  
Wm. Davie, farmer, Shawhead.  
James Spittle, farmer, Rosehall.  
John Donald, ditto, ditto.  
James Spiers, servant, ditto.  
John Fleming, Langloan.  
Michael Thomson, weaver,  
Broomhouse.  
Robert Mack, in Coats.  
James Barr, taylor.  
John Cross, farmer, Braehead.  
John Brown, cooper, Langloan.  
Arthur Black, labourer, ditto.  
John Greenock, shoemaker, ditto.  
Donald M'Farlane, labourer, do.  
Alexander Calder, labourer, ditto.  
James Cross, farmer, ditto.  
Gavin Bell, flax-dresser, ditto.  
John Aitchison, miner, ditto.  
Margaret Gibson, ditto.  
Archibald Finlay, ditto.  
William Murray, mason, ditto.  
John Mack, ditto, ditto.  
John Russel, labourer, ditto.  
James Thom, labourer, ditto.  
James Johnstone, shoemaker, do.  
Robert Dalziel, sawer, ditto.  
John Graham, taylor, ditto.  
Arch. M'Dougal, weaver, ditto.

# 438 SUBSCRIBERS NAMES.

John Hill, labourer, Langloan.  
Robert Black, schoolmaster, ditto.  
Donald M'Farlane, ditto.  
Robert Pender, portioner, Nether-  
house.  
John Meiklejohn, portioner in  
Cardowan.  
James Walker, senr. shoemaker,  
Dykehead.

## DALSERF, &c.

James Pomphry, weaver, Dalserf.  
Thos. Pomphry, ditto, ditto.  
James Crow, ditto, ditto.  
James Baxter, ditto, ditto.  
Thomas Boyd, taylor, ditto.  
William Browning, dyer, ditto.  
John Craig, miller, ditto.  
Robert Hamilton, farmer, ditto.  
Allan Thomson, wright, ditto.  
John Shanks, mason, ditto.  
Elizabeth Hamilton, ditto.  
John Fleming, farmer, Stone-  
house.  
James Wilson, taylor, Uddenton,  
Douglas.  
Thomas Marshall, mason, ditto.  
Thomas Veitch, carrier, Rigside.  
James Gold, carter, ditto.  
Grizel Newbiggen, Bawhills,  
Lefmechago.  
James Rae, ditto.  
Robert Gray, smith, Tower.  
James Gall, carter, ditto.  
Hugh Gold, farmer, ditto.  
James Laurie, ditto, ditto.  
James Affleck, ditto, Rowel.  
Agnes Bain, widow in Barnhill.  
Thos. Dickson, weaver, Peebles.

Mr. James Reid, minister, Gal-  
loway. 6 copies.

## HAMILTON, &c.

Gavin Rowatt, senior. 4 copies  
Hamilton.  
Gavin Rowatt, junr. ditto.  
Thomas Rowatt, ditto.  
James Rowatt, ditto.  
James Rodger, ditto.  
Daniel Selfert, ditto.  
John Naesmith, ditto.

John Mackie, Hamilton.  
Ebenezer Naesmith, ditto.  
Thomas Steel, ditto.  
Robert Turner, ditto.  
William Templeton, ditto.  
William Currie, shepherd, Apon-  
Willm. Cowan, mercht. Douglas.  
James Lowdon, Low-water.  
John Henderfon, Wellburn,  
Gavin Arniel, Coupla.  
Jas. Sommerville, farmer, John-  
stone.

## STONEHOUSE, &c.

Jas. Wilson, taylor, Stonehouse.  
Robert Gray, weaver, ditto.  
Robert Craig, ditto.  
Jean Cochran, ditto.  
Alexander Smith, smith, ditto.  
Gavin Hamilton, farmer, ditto.  
James Walker, ditto.  
Robert Yuill, ditto.  
Thomas Hamilton, baker, ditto.  
John Carr, weaver, ditto.  
Robert Mutter, farmer, ditto.  
Margaret Granger, ditto.  
James Thomson, ditto.  
John Muir, smith, ditto.  
William Sorbie, weaver, ditto.  
John Millar, ditto, ditto.  
William Shearer, farmer, ditto.  
William Fairservice, Burnfoot.  
James Ross, Larkhill.  
James Burns, Braehead, 3 copies.  
James Carr, farmer, Dovesdale,  
Sarah Laeock, Glasford,  
Andw. Bell, farmer, Broomelton.  
Wm. M'Niel, Lonhead, 24 copies.

## STRANRAER.

Henderfon Wither, taylor.  
Samuel Harper, tanner.  
Peter M'Master, weaver.  
Agnes Morrifon.  
Janet M'William.  
John Brown, weaver.  
Robert Stricklin, cutler.  
Arthur Cardy, weaver.  
Thomas M'Morland, wright.  
Hugh Henderfon, weaver.  
George Canning.  
Wm. Thorburn, farmer in Inch

# SUBSCRIBERS NAMES. 439

Patrick M'Garva, wright, do.  
 Rofs Blair.  
 John Johnson, merchant, Donaghadee, 6 copies.  
 John Davidson, ditto.  
 Janet Campbell, parish of Newton, Whitespots.  
 Janet M'Dowal.

## SUBSCRIBERS from IRELAND.

John Johnstone.  
 Robert Finlay.  
 Jean Mitchell.  
 William Reid.  
 Daniel M'Lean.  
 James Witherpoon, 2 copies.  
 Archibald Thomson, shoemaker.  
 Sarah Capbel.  
 William Poag.  
 Janet Poag.

## KIRKMAIDEN-Parish, Galloway.

George Jamieson, in Dromore.  
 Alexander M'Lellan, Crichan.  
 John M'Gown, schoolmaster, 2 copies.  
 William Martin in Kildonan.  
 John Martin in do.  
 John M'Comb in do.  
 James M'Dowell, in Barncorkrie.  
 Alex. M'Goffog, in Auchtnight.  
 William Torborn, near Loggan.  
 Robert Wallace, joiner.  
 James Corkran, in Dromore.  
 William Pirrie, in Portaspittle.  
 William M'Comb, in Maryport.  
 John M'Roy, in Grennan.  
 Alexander M'Wee, merchant in Portnoffok.

## PORTPATRICK.

Given in by ROBERT BUCHANAN.

John M'Caig, tenant in Carnpat, Stoniekirk.  
 Andrew Melvin, in Colphing.  
 George Adam, do.  
 John M'Martin, weaver, Highardual.  
 John Cochran, tenant, do.  
 Robert Colvin, do. do.  
 Alex. Morrow, Achleack.

John Morrow, weaver, Maxel-land.  
 John Kelly, shoemaker. do.  
 James M'Kelvie, taylor, do.  
 Patrick M'Kie, three Mark.  
 Daniel Kelly, shoemaker, Kirkmaiden.  
 John Neish, tenant, Ringinie.  
 Hugh Kilpatrick, weaver, Belgregan.  
 Thomas Thorburn, wright, Ardwall mill.  
 Alex. M'Dowal, tenant, Melmain.  
 William M'Nair, Achenclayie.  
 James Melroyie, in Caldons.  
 Alex. Paterfon, tenant, Barnchallach.  
 John Wother, tenant, two Mark.  
 John Tarbart, Bermore.  
 Agnes M'Bryde, Kildonan.  
 Janet M'Redy, Thornhouse.  
 Samuel Black, Achenclayie.

## LOUGH SWADE.

Alexander M'Carlie, dyer.  
 Alexander Rofs, taylor.  
 James M'Tere, taylor.  
 Alexander Auld, weaver.  
 John M'William, tenant, Crachmore.  
 John M'Kean, Glenstogral.  
 James M'Ready, Chalock.  
 James M'Dowal, Aughnell.

## KIRK HOLM.

Hugh Campbell, Kirkbryde.  
 John M'Dowal, do.  
 Abraham Keskrie, wright.  
 Elizabeth Campbell,

## BUITTLE KELTON, &c.

Mr. Robert Harris, of Hophead, Buittle.  
 Thomas Rally, farmer, do.  
 John M'Clelland, do.  
 David Tait, do.  
 Robert Cunningham, merchant, new town of Cartinwark, Kelton. 12 copies.  
 John Cuming, weaver, do.  
 John M'Leod, do. do.

## 440 SUBSCRIBERS NAMES.

Nathaniel Walker, new town of  
Cartinwark, Kelton.

William Tait, smith, do.

William Cunningham, farmer,  
Kirkland in Terragles.

William Millar, farmer in New-  
Abbey.

William Niven, weaver, do.

James Millar, Troqueer.

James Smith, smith in Colvend.

William Candas, farmer in Kir-  
cudbright.

William Todd, in Cally Gir-  
thon.

Thomas Hepburn, taylor in Bal-  
maghie.

William Thomson, weaver in  
Crosmichael.

John Walker, mason in Urr.

William Paterfon.

William M'Mullan.

### CATHCART, &c.

Thomas Buchanan, weaver.

William Auld, do.

Thomas Auld, do.

Thomas Algie, do.

David Algie, do.

William Algie, do.

James Connel, do.

John Marshall, do.

James Harvie, do.

Robert Dickson, hosier.

Alexander Maxwell, farmer.

William Law, shoemaker.

John Williamson, workman.

Thomas Hyflop.

John M'Nee, Langside.

Will. M'Nee, do.

### GLASGOW, &c.

James Carmichael, grocer.

Robert M'Indoe, merchant.

James Forlong, manufacturer.

Robert M'Indoe, do.

James Young, merchant.

Alexander Rodger, wright.

William Murray, plaisterer.

William Reid, do.

Alexander Crawford, porter.

Euphan M'Donald.

James Cross, carter, Calton.

John Waddel, Bridgend.

John M'Gilchrist, tanner, Glas-  
gow.

Andrew Drummond, porter, do.

### COUPER or FIFE.

John Adamson, mason, Cairn-  
green.

Robert Blyth, there, 2 copies.

### CARGILL PARISH.

David Johnstone

Robert Pourrie.

John Ritchie.

David Sim.

James Ritchie.

Robert Adam.

William Mann.

Alexander Cameron.

William Kinnear.

William M'Leran.

Alexander Isles.

John M'Farlane.

James Houy.

William Cochran.

Alexander Croyle.

Peter Cross.

James Murray.

James Anderson, miller, Little  
Kithick.

### PARISH or MONEIDY.

Peter Paton.

William Lindsay, weaver.

Robert Puller.

David Marshall.

John Wylie.

James Marshall.

John Brown

Lillias Dundas.

Janet Dow.

Margaret Puller.

### PERTH, &c.

James Borland, glover.

Joseph Rutherford, weaver.

Alexander Ferrier. do.

William Hardie, do.

Alexander Gow, do.

Charles Scott, do.

David Gill, do.

John Whyte, do.

# SUBSCRIBERS' NAMES. 441

James Bows, weaver.  
 John Barry, shoemaker.  
 James Ewing, do.  
 John Imrie, wright.  
 John Cunningham, farmer.  
 David Gardner, do.  
 Andrew Scott.  
 James Smith.  
 William Bows.  
 James Duncan.  
 David Peadie.  
 William Gardner.  
 Ann Gardner.  
 Grim Crichton.  
 Elizabeth Kinnaird.  
 Mary Low, Bridgend.  
 Katherine Rogie,  
 William Bennet.  
 Alexander Wylie, 2 copies.

## BATHGATE PARISH.

*Given in by* ROBERT RAMSAY.

Robert Caldwell, shoemaker.  
 John Boag, do.  
 James Douglas, do.  
 James Young, weaver.  
 James Gardner, tailor.  
 James Walker, weaver.  
 Robert Dick, do.  
 John Liddel.  
 Robert Ramsay, tailor, 8 copies.  
 Margaret Lang.

## LINLITHGOW PARISH.

John Williamson, miner.  
 John Wood, workman.

## FALKIRK PARISH.

John Bryce, mason.

## MUIRAVENSIDE PARISH.

David Marshall, tenant.

## CAMBUSNETHAN PARISH.

John Gardner, shoemaker.

## LIVINGSTONE PARISH.

James Marshall, mason.

## WESTKIRK PARISH.

William Marshall, shoemaker.

## ABERCORN PARISH.

Allan Livingstone, baker.  
 Henry Marshall, workman.  
 Bethea Ramsay.

## ALLOA PARISH.

Will. Morrison, weaver. 2 copies.  
 Daniel Munro.  
 Peter Baxter, stocking maker.  
 William Dickie, watch and clock-  
 maker.  
 James Anderson, weaver.  
 Ebenezer Morrison, maltster.  
 Alexander Harrower.  
 Charles M'Grigor.  
 Thomas Neil, weaver.  
 James Baxter, stocking maker.

## CLACKMANAN PARISH.

Archibald Reid, brewer.

## INVERESK PARISH.

John Ramsay, miller.

## DUMFERMLING PARISH.

Alex. Potheringham, weaver.  
 Andrew Hugen, do.  
 David Moire, do.  
 George Robertson, do.  
 William Stork, do.  
 Robert Miller, do.  
 William Small, do.  
 David Benthron, do.  
 William Sym, do.  
 William Martin, do.  
 James M'Nab, do.  
 Robert Johnstone, do.  
 Andrew Cant.  
 David Bose, mason.  
 Helen Simpson.  
 Ann Johnstone.  
 Henry Roger, tailor.  
 John Hunter, do.

# 442 SUBSCRIBERS NAMES.

## TORRYBURN PARISH.

John Wastwater, weaver.

## CARNOCK PARISH.

Alexander Erskine, weaver.

## INVERKEITHING PARISH.

Walter Gibb.

Peter Todd.

David Auld, butcher.

David Deas, baker. 2 copies.

Thomas Henderson, weaver.

Robert Hiddston.

David Lockhart

John Grieve, surgeon, 2 copies.

Alexander Robb.

Robert Cant, farmer.

John Grieg, seaman.

*Given in by JOHN MALCOM,  
farmer in Balglafe.*

William Bow, portioner of Carnock.

John M'Gilchrist, mason, Kilmern.

Gilbert Cowan, taylor, Boquhan.

James Anderson, smith, at hill of Balgare.

Patrick Edmond, smith, at know of Balglafe.

Alexander Adam, taylor, in Glenboag.

Andrew Malcom, farmer, Bal-lakinrain.

George Malcom, in Balglafe.

Rob. M'Goun, schoolmaster, do.

John M'Farlane, do.

Andrew Youl, farmer, do.

## NEW KIRKPATRICK, &c.

Graham Sinclair, Ferguson.

John Maiklem, Cockhill.

John Freeland.

George Paton, Chapelton.

Walter M'Clae, Drumchapel.

William Govan, servant do.

John Montgomery, do. do.

James Gardner, Southorn.

Thomas Provan, New Kirk.

James Shearer, Lochend.

Niel Campbell, taylor, Paisley.

Martin Munro, do. do.

James Parlane, do. do.

## BALDERNOCK, &c.

Jn. M'Vey, lime master, Boghall.

John Buchanan, workman, do.

James Robb, do. do.

John Bulloch, do. do.

William Logan, do. do.

John M'Howat, do. do.

James M'Aslan, do. do.

John Bulloch, do. do.

James Buchanan, farmer, Bloch-airn.

James Paterfson, farmer, South-mains.

James Logan, Miller, Baldernock mill.

Walter Blair, shoemaker, do.

John Watson, farmer Kittle-hill.

James Drew, farmer, Hillend

Robert Scot, servant, do.

James Scot, servant, Bardowie.

Robert Hanna, limestone quarrier Bankier.

John Buchanan, do. do.

John M'Gilchrist, farmer, Dowan.

John M'Gilchrist, servant, do.

John Dun, miller, Fluchtert mill.

James Ewing, farmer, Blochairn.

John Harvie, do. do.

Robert Shearer, do.

*Given in by WILLIAM ORR,  
merchant, Paisley.*

Robert Craig, merchant, Paisley.

Hugh Glasford, weaver, do.

William Brown, do. do.

John King.

Thomas Ferguson, workman, Quarrellston.

Alexander Logan, inn-keeper, Kilmaccolm.

William Barr, of Cartside, Kilmaccolm parish.

John Barr, farmer, in Gryfscastle, Houston parish.

# SUBSCRIBERS NAMES. 443

John Orr, of Midhouse, Loch-  
winnoch parish.

James Anderson, farmer in knows,  
Houston parish.

Matthew Millar, miller, Riccar-  
ton-mill.

John Caldwell, Aikends, Kilbar-  
chan parish.

*Given in by* JOHN PATRICK,  
Hamilton.

Alexander Patrick, farmer in  
Cornhills.

Allan Stirling, farmer in Craigen-  
hill.

John Neilson, senr. do.

John Neilson, junr. do.

Gavin Laurie, in Killhill.

## KILSYTH, &c.

James Millar, Gunzee-mill.

James Rennie, Smidy-hill.

Peter Rankin, Dumrougher.

James Gillies, Cunny park.

Peter Marshall of Townhead.

Robt. Hamilton, wright, Kilsyth.

William Whyte, wright, do.

Alex. Thomson, do. do.

William Lang, do.

Henry Corbet, tenant in Barr.

William Young of Bruckieside.

Andrew Meffen, in Burnhouse.

John Goodwin, in Slafarcher.

John Adam, in Cluchavie.

John Rankin, junr. Gavel.

James Zuill, in Old place.

John Patrick, in Westside.

James Patrick.

John Millar.

James Frew.

William Lang, in Kirkintilloch.

Robert Horn, in Drumhill.

William Jarvie, smith, Calder.

William Muir, mason, Glasgow.

John Rankin, engraver, do.

## CAMPISIE PARISH, &c.

Pet. M'Grigor, Glorat printfield.

Charles Murray, printer, do.

Samuel Stevenson, do. do.

John Baird, do. do.

Will. Gardner, Glorat printfield.

George wright, do. do.

John Gardner, do. do.

Doug. M'Pherfon, do. do.

Robert Telfet, engraver, do.

Rob. Morrison, bleacher, do.

William Wood, do. do.

John M'Gown, do. do.

Andrew Whyte, dyer, do.

James Coubrough, wright, do.

Archibald Brown, farmer, Len-  
nox mill.

Andrew M'Indoe, farmer, Long-  
shoot.

John Zuill, labourer, wester Bal-  
grochan.

Malcom Campbell, labourer in  
Glenhead.

James Marshall, in easter Bal-  
grochan.

Wm. Morton, weaver, wester do.

David Millar, Sandyholes.

James Anderson, weaver, White-  
hill.

Rob. Young, merchant in Denny.

Mat. Donaldson, candlemaker, do.

*Given in by* ROBERT BUCHANAN,  
weaver, Campsie.

Malcolm Brown, New house.

John Brown, Tarphin.

John Robertson, wright.

James Ferrie, portioner, Balgro-  
chan mill.

George Brown, Muckroft.

William Sluch, taylor.

Jn. Angus, portioner, Carlstoun.

John Knox, weaver.

James Stirling, weaver.

James M'Nicol, smith.

John M'Gilchrist, workman, Bal-  
grochan.

William Campbell, weaver.

Robert Buchanan, do.

William Thomson, farmer, Bal-  
dernock.

John Ewing. do. do.

Thos. Winning, servant, Tower.

Robert Ferrie, merchant, Kirkin-  
tilloch.

William Marshall, farmer, wester  
Lunloch.

## 444 SUBSCRIBERS NAMES.

Duncan M'Kerrocher, in Ballimore, Glendue.

Archibald Buchanan, weaver, Anderston.

John M'Kinlay, shopkeeper, Glasgow.

*Given in by* PETER M'INDOE.

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